THE DOCTRINES OF THE SALVATION ARMY.

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[Booth, William]

THE DOCTRINES

OF

THE SALVATION ARMY,

PREPARED FOR THE USE OF CADETS IN TRAINING FOR OFFICERSHIP.

BY THE GENERAL.

THE SALVATION ARMY BOOK DEPARTMENT.
LONDON: JUDD STREET, KING'S CROSS.
MELBOURNE: 69 BOURKE STREET.
NEW YORK: 120 WEST FOURTEENTH STREET.
TORONTO: ALBERT STREET.
CAPE TOWN: LOOP STREET.

TENTH EDITION, 1911.

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CONTENTS.

		Page
Section 1.	The Doctrines	3
" 2.	God	6
" 3.	Jesus Christ is God	9
" 4.	How we became Sinners	15
" 5.	Redemption	20
" 6.	The Extent of the Atonement	26
" 7.	The Finished Work of Christ	29
" 8.	Election	32
" 9.	The Holy Ghost	43
" 10.	Conditions of Salvation, Repentance and Faith	48
" 11.	The Forgiveness of Sins	52
" 12.	Conversion	54
" 13.	The Two Natures	56
" 14.	Assurance	62
" 15.	Sanctification. What it is	65
" 16.	" Can it be Attained?	71
" 17.	" Can be Attained	76
" 18.	" The Conditions	79
" 19.	" " (Consecration)	82
" 20.	" Objections	89
" 21.	" The Fruits	94
" 22.	Backsliding	97
" 23.	Final Perseverance	100
" 24.	Death and After	102
" 25.	Hell	105
" 26.	The Bible	108
" 27.	Getting Men Saved	112
" 28.	Woman's Right to Preach	115
" 29.	The Government of The Army	117

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THE DOCTRINES

OF

THE SALVATION ARMY.

PREPARED FOR THE USE OF CADETS.

BY ORDER OF THE GENERAL.

Section 1.—THE DOCTRINES.

1. What are the Principal Doctrines of The Salvation Army?

The following are the principal Doctrines of The Army:—

i. **We believe** that the Scriptures of the Old and New Testaments were given by the inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.

ii. **We believe** that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things.

iii. **We believe** that there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—undivided in essence, co-equal in power and glory, and the only proper object of religious worship.

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iv. **We believe** that in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God, and truly and properly man.

v. **We believe** that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness; and that, in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.

vi. **We believe** that the Lord Jesus Christ has, by His suffering and death, made an atonement for the whole world, so that whosoever will may be saved.

vii. **We believe** that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to salvation.

viii. **We believe** that we are justified by grace, through faith in our Lord Jesus Christ, and he that believeth hath the witness in himself.

ix. **We believe** that the Scriptures teach that not only does continuance in the favour of God depend upon continued faith in, and obedience to, Christ, but that it is possible for those who have been truly converted to fall away and be eternally lost.

x. **We believe** that it is the privilege of all believers to be "wholly sanctified," and that "the whole spirit and soul and body" may be "preserved blameless unto the coming of our Lord Jesus Christ." That is to say, we believe that after conversion there remain in the heart of the believer inclinations to evil, or roots of bitterness, which, unless overpowered by Divine grace, produce actual sin; but that these evil tendencies can be

entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus entirely sanctified may, by the power of God, be kept unblamable and unreprovable before Him.

xi. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the everlasting punishment of the wicked.

Section 2.—GOD.

1. You profess to believe in God. Why do you believe in Him?

I believe in the existence of God for four reasons.

2. What is your first reason?

Because I see abundant proof of it in the world around me. That is, the things that are *made* show there must have been a *maker*.

For instance, when I see a house I am satisfied that that house did not come there by *chance*, but that, some time or other, it must have had a *builder*. When I see a *watch*, I am equally sure that there must have been, somewhere, somebody of *sufficient skill* and *intelligence* to *make* that watch; and just so, when I see a *sun* or an *ocean* or a *man*, with all the wonderful properties and activities that belong to each, I am equally sure that some being with *intelligence* and *skill* and *power*, *equal to the undertaking* must have *made* that sun, that ocean, or that man, and my common sense tells me that the *maker* of suns and oceans and men is the maker of *all things* that exist; and my common sense equally tells me that that great *Maker* of all things *must be God*.

3. What is your second reason?

Because I feel in my own soul that there is a God. I always have felt so, and everybody else feels the same; only fools say in their hearts, or with their tongues, that

there is no God, and they generally acknowledge Him at last, when death makes them tell the truth.

"The fool hath said in his heart, There is no God."—*Psalm* liii. 1.

4. What is your third reason?

Because I have felt Him at work in my own soul, pardoning my sins, changing my heart, comforting me in sorrow, and making me joyful in Him.

5. What is your fourth reason?

Because the Bible, which I know to be a good and true book, declares that there is a God, and describes His wonderful works among the children of men.

6. How do you describe God?

As an almighty, eternal, independent, and self-existent Being, who sees and knows everything, and is perfectly wise, good, holy, just, and true.

7. Are there more Gods than one?

No. God Himself declares this.

"Is there a God beside me? Yea, *there is* no God. I know not *any*."—*Isaiah* xliv. 8.

"Hear, O Israel; the Lord our God *is* one Lord."—*Deuteronomy* vi. 4.

8. But you pray to Jesus Christ and to the Holy Spirit as well as to the Father. How is this, if they are not Gods?

Although there is only one God, yet, in a mysterious way, the Scripture reveals to us that there are three persons in the Godhead: the Father, the Son, and the

Holy Ghost. Each person is divine, and must be worshipped as God, and yet there are not three Gods, but one God.

9. How is this doctrine spoken of?

This doctrine is known as the Trinity of the Godhead.

10. Can you give any Scriptural proof for this doctrine of the Trinity?

Yes; the Bible is full of it.

The same words are used to declare that Jesus Christ is God, and that the Holy Spirit is God, as are used to declare that the Father is God.

The same names and titles are given to each, the same mighty works are said to be done by each.

And the same worship is given and commanded to be given to the Son and to the Holy Ghost as is given and commanded to be given to the Father.

11. Can you give any passage from the Bible which seems specially to prove this doctrine?

Yes; the form in which the Apostle Paul sends his blessing to the Corinthian Christians—

> "The Grace of the Lord Jesus Christ
> "And the love of God
> "And the communion of the Holy Ghost *be* with you all Amen."—2 *Corinthians* xiii. 14.

12. What is your duty to this great and good God?

My duty is constantly, and with all my power, to love, worship, obey, and serve Him, and to do all that I possibly can to make everybody else do the same.

Section 3.—JESUS CHRIST IS GOD.

1. You say that Jesus Christ is a Divine Person: by that you mean He is God. How do you prove this?

From the Bible.

2. Will you name one of the Bible arguments which satisfy you on this important subject?

He is *called* God in the most unmistakable manner in the following and other places:—

"The mighty God."—*Isaiah* ix. 6.

"Who is over all, God blessed for ever."—*Romans* ix. 5.

"The true God."—1 *John* v. 20.

"The great God."—*Titus* ii. 13.

See also *John* i. 1, *John* xx. 28, *Acts* xx. 28, 2 *Peter* i. 1.

3. Name your second Bible argument?

Those powers and perfections are ascribed to Christ which belong to God only.

i. HE HAS EVERLASTING EXISTENCE—

In *Isaiah* ix. 6 He is said to be "The everlasting Father."

In *John* i. 2, "The same was in the beginning with God."

Micah v. 2 declares that "His goings forth have been from of old from everlasting."

ii. HE IS OMNIPOTENT (All-powerful)—

In *Isaiah* ix. 6 He is described as the MIGHTY GOD.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty."—*Revelation* i. 8.

iii. HE IS OMNIPRESENT (Everywhere present)—

"For where two or three are gathered together in my name there am I in the midst of them."—*Matthew* xviii. 20.

"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world."—*Matthew* xxviii. 20.

iv. HE IS OMNISCIENT (All-seeing—all-knowing)—

"But Jesus did not commit himself unto them, because he knew all *men*."—*John* ii. 24.

v. HE IS UNCHANGEABLE—

"Jesus Christ the same yesterday, and to-day, and for ever."—*Hebrews* xiii. 8.

vi. HE POSSESSES EVERY ATTRIBUTE OF THE FATHER—

"All things that the Father hath are mine."—*John* xvi. 15.

"For in him dwelleth all the fulness of the Godhead bodily."—*Colossians* ii. 9.

4. What is the third Bible argument you bring to prove that Jesus Christ is a Divine Being?

He is distinctly said in the Scriptures to perform works which only almighty power could accomplish.

i. The WORK OF CREATION is said to have been performed by Him.

"All things were made by him; and without him was not anything made that was made."—*John* i. 3.

"He was in the world, and the world was made by him, and the world knew him not."—*John* i. 10.

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones or dominions, or principalities or powers: all things were created by him, and for him."—*Colossians* i. 16.

ii. The GOVERNMENT OF THIS WORLD it said to be in His hands.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."—*Matthew* xxviii. 18.

iii. Christ is declared in the Bible TO FORGIVE SINS.

"And, behold they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee."—*Matthew* ix. 2.

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye."—*Colossians* iii. 13.

iv. He will RAISE THE DEAD and JUDGE THE WORLD.

"For the Father judgeth no man, but hath committed all judgment unto the Son."—*John* v. 22.

"And hath given him authority to execute judgment also, because he is the Son of man."—*John* v. 27.

"Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—*John* v. 28, 29.

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead."—*Acts* x. 42.

5. What is the fourth argument you produce from Scripture for the Divinity of Jesus Christ?

Religious worship was paid to Christ.

i. Apostles and saints worshipped Him.

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

"And they worshipped Him, and returned to Jerusalem with great joy."—*Luke* xxiv. 51, 52.

"And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen."—*Acts* i. 24.

"And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep."—*Acts* vii. 59, 60.

"And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

"And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."—*Revelation* i. 5, 6.

ii. Angels worshipped Him.

"And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."—*Hebrews* i. 6.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."—*Revelation* v. 11, 12.

iii. All creatures are to worship Him.

"Wherefore God also hath highly exalted him, and given him a name which is above every name:

"That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

"And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father."—*Philippians* ii. 9, 10, 11

6 What is your fifth Bible argument in favour of the Divinity of Jesus Christ?

Christ Himself claimed to be Divine.

"All things that the Father hath are mine: therefore said

I, that he shall take of mine, and shall shew *it* unto you." *John* xvi. 15.

"I and *my* Father are one."—*John* x. 30.

7. What is your sixth Bible argument for the Godhead of Jesus Christ?

He claimed such love and service from His followers as could only be fitly rendered to a Divine Being.

"If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will *my* Father honour."—*John* xii. 26.

Read *Matthew* x., 27th to the 38th verse.

8. What are the principal passages quoted by those who deny the Divinity of our Lord Jesus?

Those which declare and describe His manhood.

9. How do you answer this argument?

By simply stating that these texts only prove a truth which we hold as strongly as they or anyone else can do. But, in addition to the truth that Jesus Christ is really and truly Man, we believe that He is really and truly God. He became Man that He might suffer, and He was God that He might atone.

10. Have you any other argument for this great truth outside the Bible?

Yes; I argue from my own feelings of what Jesus Christ is to me as a Saviour that He is Divine, and in every way worthy of my supremest love and worship and service.

11. Has He done tnat for you and in you which only God could do?

Yes! He has pardoned my sins, reconciled me to the Father, delivered me from the power of sin and the

Devil, and He keeps and comforts me daily in this mighty conflict, and gives me a holy assurance that He will, if I prove faithful, finally give me a crown of life.

12. Then, altogether, you are satisfied that Christ is a Divine Person, really and truly God, and that, as such, He has a right to the worship and service of all men?

Yes; I am perfectly satisfied of this; and I intend to do all I can to gain for Him the honour and service which belong to Him, and I pray daily that He may give me Divine strength to fight manfully in His cause until the end, and then bring me to see Him in the glory of His heavenly kingdom.

Section 4.—HOW WE BECAME SINNERS.

1. You say you have a soul. What do you mean by that?

That there is within man a spirit altogether separate from and independent of his body. A spirit which thinks, wills, knows, and feels, and by which he can distinguish good from evil.

2. Will this soul die with the body?

No; the soul is immortal; that is, it can never perish.

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—*Ecclesiastes* xii. 7.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—*Matthew* xvi. 26.

3. You often say, when you are talking, that we are all sinners. How is this? Did God make men sinners?

Oh, dear, no. God made Adam and Eve, our first parents, perfectly pure, and pronounced them to be good. He also made every arrangement for them to keep on being good and happy, which had they done, the world would now have been full of holy, happy people.

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—*Ecclesiastes* vii. 29.

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."—*Isaiah* xlviii. 18.

4. How then did they fall?

God gave Adam and Eve permission to eat of the fruit of every tree in the garden save one; if they ate of that

one they were to pay the penalty of death. But Satan enticed them to eat, and they *listened to his falsehoods*, then *believed* them, and then *took the forbidden fruit*, and thus *disobeyed*.

5. What were the consequences of this act of disobedience to Adam and Eve?

By that act they lost their purity and the favour of God, were driven from Eden, received the sentence of death in their bodies, came under the power of sin and the Devil, and were exposed to the damnation of Hell.

6. Can you quote the passage of Scripture in which the command of God on this subject was given?

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat;

"But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."—*Genesis* ii. 16, 17.

7. Was not the sin which Adam committed a very awful one?

Yes; there was in it the seed of all other sins.

i. There was the sin of *unbelief*—they disbelieved God, and believed the Devil's lie.

ii. There was the sin of *covetousness*—God had given them the free use of all the trees except one, and they coveted that.

iii. There was the sin of *ingratitude*. Though they had received so much from God, they were discontented and ungrateful.

iv. There was the sin of *pride*. They aspired to be like God, and independent of Him.

v. There was the sin of *rebellion* against God's authority. Though they had a plain command

uttered by the voice of God Himself, they dared to resist Him, and do that which He directly said they should not do.

8. What have been the consequences of the sin of Adam to his posterity?

i. We have lost the joys of Paradise.

ii. We have all become *depraved*—that is, deprived of God's presence and power in our souls, and not only so, but actually wicked in our dispositions.

iii. This depraved nature leads to wilful and actual *transgression* of the law of God.

iv. We are consequently all come under the *curse* and *condemnation* of the divine law, and are therefore exposed to its *penalty*, which is *everlasting death*.

"They are all gone aside, they are *all* together become filthy; *there is* none that doeth good, no, not one."—*Psalm* xiv. 3.

"For all have sinned and come short of the glory of God."—*Romans* iii. 23.

9. Does this affect all men, that is, are all men sinners, and therefore all alike guilty before God?

Yes; although sin does not show itself in the *outward life* of all after the same fashion—that is, all do not swear and blaspheme and drink; nevertheless, all are *at heart* alike, given up to the gratification of their own selfishness, and utterly indifferent to the claims of God and the happiness of mankind.

10. But how do you prove that being given up to selfishness proves that men are sinners?

Because the very essence of *sin* is *selfishness*. It means the gratification of *self*, without regard to the glory of God, or the happiness of our fellows. In this

sense, drunkards, thieves, adulterers, and all sorts of sinners, *live simply to please themselves.* They don't do these things because they want to *sin*, they wish such things were not sinful, but they simply do them to *gratify themselves.* A man does not get drunk or commit any other sin because he wants to *sin*, but because he *likes* it. In this sense, the Devil is the essence of selfishness; to gratify his malice and revenge against God, he would hurl Him from His throne and damn the whole race.

11. On this principle then, true religion is Benevolence?

Yes. True religion is *charity*, or *benevolence*, or *love.* It is the being given up to doing good and making others happy. This is the religion of Jehovah—God is love. This was the religion of Jesus Christ.

> "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet, for our sakes, he became poor, that ye through his poverty might be rich.—2 *Cor.* viii. 9.
>
> "Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God.
>
> "He that loveth not knoweth not God: for God is love."—1 *John* iv. 7, 8.

12. Then only a heart of love, producing a life of benevolence, is acceptable to God on earth, and a true preparation for heaven?

Yes. Love is the fulfilling of the law, for love is of God, and everyone that loveth is born of God. Though a man give his goods to feed the poor, and his body to be burned, and have faith that can work miracles or convert sinners, and all other gifts into the bargain, if he is not moved and filled with love, he is as a sounding brass and a tinkling cymbal.

See Paragraph 11.

"Though I speak with the tongues of men and of angels and have not charity, I am become *as* sounding brass, or a tinkling cymbal."—1 *Corinthians* xiii. 1.

13. But how can so great a change be effected?

Only the mighty power of the Holy Ghost, through faith in our Lord Jesus Christ, can change a man's heart and make him a new creature.

14. Then it is utterly hopeless for any man to hope to be able to live such a life of love as is required by God without being converted?

Yes; it is useless for anyone to strive to keep the holy, benevolent law of God with a selfish, unholy heart. He must come to Christ and be converted.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—*Matthew* xviii. 3.

15. Is not this the very point on which many Infidels and others get wrong?

Yes; they admire and set forth the beauty and necessity of a life of morality, virtue, benevolence, and self-sacrifice; but they have no power to stem and change the natural current of their own evil natures, and hence they are carried away, and give up in despair.

16. What is the only hope for them?

Jesus Christ; He is the Way, and the only Way, to goodness. He will save them not only from condemnation and perdition, but from the evil of their own hearts, and give them the power of the Holy Ghost, to enable them to do right and love God and everything and everybody.

Section 5.—REDEMPTION.

1. What is the meaning of Redemption?

Redemption is the work of redeeming or delivering from bondage by sacrifice; the getting out of pawn by payment of a price. So Christ seeks to redeem our souls from the claims of the broken law, and from sin, and Satan, and Hell, by the payment of His own blood.

2. What does God seek to accomplish for our race in the work of redemption?

He seeks to recover us from all the effects of the Fall, and to raise us to a position holier, happier, and more secure than that which was lost by Adam.

3. How does God seek to accomplish this?

By the life, sufferings, and death of our Lord Jesus Christ, and by the Holy Ghost operating directly on the world and working through an army of men who have been washed from their sins in the blood of Jesus Christ.

4. You have told us that Jesus Christ was a divine person, that is, He was God; was He also human, that is, a man?

Yes, He was as *truly man* as He was *truly God.* For our sakes He came from Heaven, took upon Him our nature, and thus made it possible for Him to suffer in our stead.

> "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 *Timothy* iii. 16.

5. What did the Saviour do for us?

i. He made known the Father's *will* in His teaching.

ii. He set forth a perfect *example* for our own imitation in His life.

iii. He made an *atonement* for our sins in His death.

6. What is the meaning of the word ATONEMENT?

The word means "*at-one-ment*," and it signifies the way which Jesus Christ opened, in order that God and man, now *separated* by sin, may be *re-united* and *made one* again.

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."—2 *Corinthians* v. 19.

"Therefore as by the offence of one *judgment came* upon all men to condemnation, even so by the righteousness of one *the free gift came* upon all men unto justification of life."—*Romans* v. 18.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;*

"Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

"And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."—*Ephesians* ii. 13-16.

7. Can you describe more plainly in what way we are benefited by the death of Christ?

Well, you see, the Father *pitied* us when He saw us cursed and condemned to everlasting death, and wanted very much to *forgive* and make us happy again, but then He had to consider *the welfare* of others, and the honour

of the law we had broken. If He had forgiven us without the sacrifice of His Son, the inhabitants of other worlds and the angels of Heaven might have said: "Oh, it does not matter about breaking His laws; you have only to say you are sorry, and He will make things right." And so the holy laws of God would have been thought nothing of; and, to meet this difficulty, Jesus Christ, though the only Son of the Father, came, and suffered as a sacrifice for us, and so magnified the importance of the law we had broken, and, at the same time, made a way for our deliverance from its penalty.

8. Is not the Death of Christ sometimes described as a "satisfaction" to Divine justice?

Yes. The death of Christ satisfied Divine justice, inasmuch as—

i. Our sins deserved death.

ii. Christ voluntarily died in our place.

iii. In virtue of His dignity as God, and His purity as Man, His sacrifice was possessed of infinite merit, and fully met the claims of the law, and justified God in remitting the punishment, and in forgiving all who repent and believe on Him.

9. What passages of Scripture would you quote as teaching this doctrine?

i. Those which speak of Christ as being a *ransom* for mankind.

The word ransom signifies the price paid for the deliverance of a captive. It has this meaning in *Matthew* xx. 28. The word ransom in 1 *Timothy* ii. 6—

> "Who gave himself a ransom for all, to be testified in due time"—

signifies the ransom paid for the life of a captive, by

giving up the life of another person, the idea, in both cases being that of "substitution" or "satisfaction."

ii. Those passages which speak of Christ as being the Redeemer of the race—

"Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 *Peter* i. 18, 19.

"For ye are bought with a price."—1 *Corinthians* vi. 20.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—*Ephesians* i. 7.

"Feed the church of God, which he hath purchased with his own blood."—*Acts* xx. 28.

"For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—*Revelation* v. 9.

iii. Those passages which speak of Christ as being the Substitute for sinners—

"Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not."—*John* xi. 50.

"But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."—*Romans* v. 8.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."—1 *Corinthians* xv. 3.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 *Corinthians* v. 14, 15.

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."—*Galatians* i 4.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."—*Hebrews* ii. 9.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 *Peter* iii. 18.

iv. Those passages which speak of Christ as making reconciliation, by His death, between men and God—

"And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."—2 *Corinthians* v. 18, 19.

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life. And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—*Romans* v. 10, 11.

10. Did the Saviour Himself teach that He came to make an Atonement for the Race?

Yes; He declared the substitutionary character of His work when He compared himself to the serpent to which the Israelites looked and were delivered—

"And as Moses lifted up the serpent in the wilderness, even so must be the Son of man be lifted up."—*John* iii. 14.

i. When He declared that He gave His life a ransom for many—

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—*Matthew* xx. 28.

ii. When He tells the multitudes that they may eat His flesh and drink His blood, which He will give for the life of the world—

"I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed."—*John* vi. 51-55.

iii. When He declares that He is the Good Shepherd, who giveth His life for the sheep—

"I am the good shepherd: the good shepherd giveth his life for the sheep."—*John* x. 11.

iv. When He affirmed that His blood was shed for many for the remission of their sins—

"For this is my blood of the new testament, which is shed for many for the remission of sins."—*Matthew* xxvi. 28.

11. Did not all the Prophecies which described the coming Messiah as a Sacrifice for sins find their fulfilment in Him?

Yes; the 53rd chapter of Isaiah throughout can only be understood as descriptive of Him as a sacrifice, and specially the 5th and 6th verses—

"But he *was* wounded for our transgressions, *he was* bruised for our iniquities; the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—*Isaiah* liii. 5, 6.

Section 6.—THE EXTENT OF THE ATONEMENT.

1. Do the benefits of the atoning work of Christ extend to all men?

Yes; they were obtained, and are intended for the whole world; that is, for all who have lived in the past, for all who live now, and for all who will live hereafter.

2. How do you prove that Christ died for all men?

i. From what we know of the benevolent character of God we should expect that He would include the whole race in the merciful undertaking. It would appear to us absolute cruelty to leave any out.

ii. There is not a passage in the Bible that says He did not die for all men.

iii. There are many passages in the Bible that say He did die for all.

> "Who gave himself a ransom for all, to be testified in due time."—1 *Timothy* ii. 6.
>
> "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."—1 *Timothy* iv. 10.
>
> "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.—*Hebrews* ii. 9.

iv. The *Bible* also says that Christ died for "the world," the "whole world."

> "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*John* iii. 16.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."—*John* i. 29.

"This is indeed the Christ, the Saviour of the world."—*John* iv. 42.

"And the bread that I will give is my flesh, which I will give for the life of the world."—*John* vi. 51.

3. How do the Calvinists try to explain away these passages?

By saying that it is the "elect world" that is intended here; that is, every elect man. But there is no such phrase as the elect world in the whole Bible, and we will not allow anyone to narrow up the mercy and grace of God by any such fanciful inventions.

4. What other argument do you draw from the Bible which proves that Christ died for all?

All agree that Christ died for those who are saved, but the Bible positively states that He died for those who will be lost, and therefore He must have died for all.

"But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."—*Romans* xiv. 15.

"And through thy knowledge shall the weak brother perish, for whom Christ died."—1 *Corinthians* viii. 11.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."—2 *Peter* ii. 1.

5. Have you any other argument?

Yes; if Christ did not die for all, how could we urge all sinners to believe He died for them? Unless He died for all, no man could be sure He died for him, neither

could any man be condemned, or condemn himself for not believing that of which he had no assurance. But Christ did die for every man, and every man must believe it on the peril of everlasting damnation.

6. Is there any other argument?

The Bible says we are to offer mercy to all; but how can we do so and tell every man he can have salvation if Christ only died for a portion of the race?

"And he said unto them, Go ye into all the world and preach the gospel to every creature."—*Mark* xvi. 15.

"Come unto me, all *ye* that labour and are heavy laden, and I will give you rest."—*Matthew* xi. 28.

"In the last day, that great *day* of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink."—*John* vii. 37.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—*Revelation* xxii. 17.

Section 7—THE FINISHED WORK OF CHRIST.

1. You will sometimes hear people talk about the finished work of Christ. What is meant by it?

That Christ, when He died on the Cross, put Himself in the place of the sinner and bore the *exact amount of punishment* which he deserved, thus actually *paying the debt* that the sinner owed to Divine justice. And that if the sinner will only *believe* this, he is for ever *free* from the claims of the law, and can never be brought into condemnation either here or hereafter.

2. Is this so?

We think not.

3. What makes you think it is not so?

If it were so, if Christ did literally pay the sinner's debt, in this sense, God cannot justly demand payment *twice* and consequently *no one will be sent to Hell*, and *all* will be saved.

4. But do not those who hold the view that Christ did actually and literally pay all the sinner's debt upon the cross hold and teach, also, that the benefit of the payment will only be experienced by those who believe that it is so?

Yes; but if a debt is paid it is paid, and the sinner's *unbelief* does not in any way affect the *fact*. If I owe a man £5, and someone pays it for me, my creditors cannot *sue me* for the sum. I am all right, seeing the debt is paid, whether I believe it or no.

5. But is it not replied that if the sinner is lost it is not because he is A SINNER, seeing that his sins have been borne by Christ, but because he will not BELIEVE the fact, and they quote:—He that believeth shall be saved, and he that believeth not shall be damned?

Yes; but anyone can see that if *all* the sinner's debt has been paid, all the sins of *unbelief* must have been paid also, otherwise how can his *past* unbelief be forgiven, and if *all his unbelief* has been atoned or paid for, how can he be sent to Hell for that, any more than any other sin?

6. How can anyone consistently hold this doctrine of the literal payment of the sinner's debt?

Only by rejecting the glorious truth that Christ died for *all*. Those who hold to a limited atonement are at least consistent, because they say that Christ paid the debt of a certain number, and therefore their salvation is secure whatever they do, as Christ cannot die in vain.

7. But is not this view of the literal payment of debt inconsistent in those who believe that Christ died for all?

Decidedly so. Because if Christ paid everyone's debt, then everyone will be saved, and so the doctrine leads up to universal salvation.

8. But is it not true that Christ did pay our debt when He died for us?

Not in the sense that debts are paid here. Otherwise, as we have seen, those for whom Christ died are for ever free, act as they may, because payment cannot be twice demanded, as a favourite hymn, with those who hold this view, says:

"First at my Surety's hand,
And then at mine."

9. But what is the correct view of the Atonement?

We have already explained it in Section 4. The Scriptures teach that Christ on the Cross, in virtue of the *dignity of His person*, the *voluntariness of His offering*, and the *greatness of His sufferings*, did make and present, on behalf of poor sinners, a sacrifice of *infinite* value. And that this sacrifice, by showing all worlds the terrible *evil* of the sin man had committed, and the *importance* of the *law* man had broken, did make it possible for the love and pity of God to flow out to man by forgiving all those who repent and return in confidence to Him, enabling Him to be just and yet the justifier of him that believeth in Jesus.

10. Then did Christ endure exactly the amount of suffering that sinners ought to have endured?

We do not know what our blessed Saviour suffered, and we never shall, but we do know that His sacrifice is far more likely to make the inhabitants of the universe have a profound respect for the law and justice of God, than would have been effected by sending the whole race to Hell.

11. Can any man do or suffer anything, either before or after Conversion, to MERIT SALVATION in any way?

No. The only ground or merit of our salvation from first to last is to be ascribed to the love of God, as displayed in the work and sacrifice of Jesus Christ.

> "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—*Revelation* v. 13.

Section 8.—ELECTION.

1. Can you explain what is taught by Calvinists on the doctrine of Election?

Yes; Calvinists teach that God has, of His mere good pleasure, and for His own glory, from all eternity elected or chosen, without any regard to the faith or conduct of the individuals themselves, a portion of the human race to be saved, and covenanted to bring them to Heaven.

2. But what do they teach God's action to be with regard to those who are not thus elected?

Calvinists teach that God has from all eternity, of His own good pleasure, and without any regard to their conduct, reprobated, or left the remainder of mankind to everlasting damnation.

3. Why are these views called Calvinistic?

Because they were taught with considerable earnestness and ability by a Swiss Reformer, whose name was John Calvin.

4. When were these Calvinistic doctrines first taught in the Church?

They are not found in the writings of any Christian teachers until nearly 300 years after Christ.

5. Are there not some passages in the Bible upon which Calvinists specially rely which have the appearance of teaching this doctrine?

Yes; there are some passages in the Scriptures that seem to lean toward these views, but it is only because

they have not been properly translated, or because they are not rightly understood. No passage or passages can be supposed to have a meaning opposed to the general signification of the entire book, and the Bible, taken as a whole, is most emphatically against the doctrines of Calvinism.

6. Give us some of the passages supposed to be in favour of these views.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—1 *Peter* i. 2.

But this does not mean that individuals are elected while in an unconverted state in order to be sanctified, but that through, and on account of the sanctification of the Spirit, they are made of the elect: that is, accepted of God. But their final acceptance still depends on their final perseverance. This election is, therefore, strictly *conditional*, and although it takes place according to the foreknowledge of God, it is an act of God done in *time*, and is intended to result in constant obedience, and in the continued realisation of the sprinkling of the blood of Christ. This election is therefore conditional. Indeed, there is no other.

7. Give another passage quoted to sustain these views.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."—2 *Thessalonians* ii. 13, 14.

It is argued that by the term, "the beginning," the Apostle here intended to signify that these Thessalonian

Christians had been chosen or elected to salvation *before the foundation of the world*, whereas he simply referred to the fact that they believed, and were, in consequence, saved and chosen to enjoy salvation at "*the beginning*" or *commencement* of the preaching of the Gospel in those parts.

8. What other passage is quoted in favour of this teaching?

The closing sentence of the parable related in the first part of the 22nd chapter of Matthew. "*For many are called, but few are chosen.*" This text is supposed to teach that, while the call of salvation is sounded out to *many*, only a *few* are elected to *comply* with it.

9. Is this the correct meaning of the parable?

No; it is just the opposite. The parable says that a number of people were invited to a marriage feast, a well-known condition of being admitted to which was the wearing of a certain garment. One man not only refused to put on this garment, but insulted the King by appearing at the feast without it, and was, therefore, very properly cast out. He was called to the feast, but the condition of his being allowed to partake of it was the wearing of this particular kind of robe. He refused to comply with the condition, and was, accordingly, not chosen to partake of the banquet.

Just so the *call* to salvation goes forth to multitudes, but only a few *comply* with the *conditions*, which are repentance towards God, faith in our Lord Jesus Christ, and obedience to the truth, and are, therefore, not chosen to enjoy and possess the blessings God has provided for His people.

10. What other text is quoted as supporting the view of Election?

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed."—*Acts* xiii. 48.

This passage, as it stands, certainly teaches that some in the assembly were ordained or chosen to be eternally saved. But, properly translated, it does not mean this. Doddridge, a Calvinist, and a great authority as a Greek scholar, translates the passage thus: "As many as were DETERMINED for eternal life, believed." That is just what we teach. If a man desires, or is determined, to give up sin and believe Jesus Christ, he will be elected, or selected, to be saved.

11. Is not the 9th chapter of Romans supposed by Calvinists to teach this doctrine?

Yes. But, rightly understood, it does not. The Election set forth in this chapter consists in the selection by God of Jacob and his Seed to possess and enjoy religious and national privileges, and has no reference whatever to unconditional personal election to everlasting life.

12. How is Verse Eleven to be understood?

"For *the children* being not yet born, neither having done any good nor evil, that the purpose of God according to election might stand, not of works, but of him that calleth;"—*Romans* ix. 11.

That God's purpose or choice of making a great nation of Jacob should be carried out, and nothing more.

13. How should Verse Thirteen be understood?

"As it is written, Jacob have I loved, but Esau have I hated."—*Romans* ix. 13.

That God regarded Esau and his seed with less favour than Jacob, so far as their national position was concerned, which is a very different thing to reprobating him to everlasting damnation before he was born or had the opportunity of knowing good from evil.

14. How do you explain Verse Fifteen?

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."—*Romans* ix. 15.

This passage, and, indeed, the greater part of the chapter, is an argument intended to meet the selfishness and bigotry of the Jews, who were opposed to the Gentiles being brought by the Gospel on to the same platform of privilege and communion as themselves; and the Apostle here argues that as God had, if He saw fit, the right to choose Jacob for this high privilege, and to reject Esau, so now He had the right to reject the Jews on the ground of their unfaithfulness, and to put the Gentiles in their place. All that follows is in the same spirit.

"Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth."—*Romans* ix. 18.

15. What do you understand by the Foreknowledge of God?

By Foreknowledge I understand that God foresees, or knows beforehand, what is going to happen.

16. What is the meaning of Predestination?

By Predestination Calvinists mean that God has ordered and arranged everything that shall happen or come to pass in the future.

17. What is the difference between Predestination and Foreknowledge?

To foreknow is simply to see beforehand that certain things will happen, but to predestinate certain events is to make them happen with absolute certainty.

18. Is it not frequently taught that God's Foreknowledge of events proves that those events are pre-arranged and made to come to pass by Him?

Yes; but this is not the case. The *fore*knowledge of an event by God does not any more make Him the author of that event than the *after*knowledge of the event would make me the author of it. Astronomers can foresee—that is, foreknow—an eclipse of the sun, and describe, with the greatest minuteness, the hour and circumstances when it will come to pass, but this, it will be readily admitted, has nothing to do with predestinating or causing the eclipse itself. Just so, God's foreknowledge of a man's acceptance or rejection of salvation has nothing to do with his acting either one way or the other.

19. How do you explain Romans viii. 30?

"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—*Romans* viii. 30.

By reading the verse that goes before it.

"For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren."—*Romans* viii. 29.

That is, God foresaw who would receive His Son and salvation in Him, and predestinated or elected all such to be made like Jesus; and those who obey this choice or call of God, and persevere in conformity to His Son, them He certainly justifies and glorifies.

20. But does not this passage prove that EVERY INDIVIDUAL PERSON thus predestinated and called will be glorified—that is, finally saved?

Calvinists say it means this, but it does not say so, and any number of other passages in the Bible flatly contradict such an interpretation. Indeed this, as every other promise of final salvation, is made conditional on faith and obedience. (See Section 20.)

21. What is one of the chief causes of the misunderstanding of these and similar texts?

These and similar passages are made to refer to *individuals*, rather than, as intended, to *character*. God is no respecter of *persons*, but He is a respecter of *character*.

The election of the Bible simply signifies the selection of persons possessing a certain character to enjoy particular blessings or inherit a particular destiny, for which their characters have fitted and prepared them. For instance:—

God has, from all eternity, predestinated or predetermined—

That sinners confessing and forsaking sin shall obtain mercy.
That believers in Jesus Christ shall be saved.
That rejecters of Jesus Christ shall perish.
That the saints shall enjoy His favour.
That those who endure to the end shall be saved.

22. Has not God the power to prevent that conduct on the part of men which he does not approve? In other words, could not God prevent sin?

So far as we can see, God could not have made it impossible for man to sin, and yet have made him

absolutely a free agent. And if he had not been a free agent, the great purpose of God in creating him would have been defeated, namely, he would not have been made in His own image.

23. But if God foresaw that Adam would fall, and thereby bring all this sin and misery into the world, why did He create him? or, having done so, why did He not destroy him immediately after his transgression?

Because, at the same time, God equally foresaw that, on the whole, a greater amount of happiness would result to the universe by allowing him to live. Indeed, but for this, God, as a benevolent Being, would have been under an obligation to have destroyed him.

24. Is not this subject a great mystery?

Yes. It has puzzled the most profound minds from the beginning, and many have got out of their depth and been led astray through it. Our wisest course is to leave these speculations, and make the utmost profit of what God has revealed. We know He hates sin, and we believe that He is doing His utmost to get people saved from committing it; and we know also that He fails because He has such a wretched, cowardly set of Soldiers to fight for Him. With true Soldiers, and plenty of them, we have every reason to conclude that He would soon drive sin and the devil out of the world. Let us help Him.

25. What are your principal objections to the absolute and unconditional salvation and damnation of men?

First, this teaching is opposed to what we know of the love of God. How could it be said that God loves the world, or that God is love at all, if He sends men

to suffer in hell for ever, without the possibility of being saved?

26. What other argument have you against these doctrines?

They are opposed to our sense of justice. That God should practise such manifest favouritism as to select a portion of the human race to go to Heaven, and leave the remainder to go to hell without any regard to their conduct or character, directly and most emphatically contradicts our notions of right and wrong. It is contrary to the plainest teaching of our reason.

27. But is it not said sometimes that we are to be guided in Divine things by revelation, and not by reason?

Yes, and so we are; but there is a great difference between a thing being *above* my reason, and *contrary* to it. We cheerfully believe many things revealed there that are above our reason, but we cannot receive that which is contrary to it. And as these doctrines are *not* in the Bible, and are *contrary* to our reason, we reject them.

28. What further objection have you to these doctrines?

They are not only *not* taught in the Bible, but have against them the most distinct and positive testimony of that book.

29. Will you give one or two quotations?

The Parable of the Sower. (*Matthew* xiii. 3—8, and 18—23.)

In this parable we have the reason why people are not saved so plainly stated that wayfaring men, though fools, ought to understand it. It is not an absolute and dreadful decree that has left the poor soul outside the

circle of loving effort. On the contrary, there is the *same Sower* and the *same seed* for the *unfruitful* as the *fruitful*. The fault is not in the *Sower* nor the *seed*, but in the *hearts* of those who receive it and are not profited thereby.

30. What other Bible Arguments have you against these doctrines?

All those passages which declare that God willeth the salvation of all men, and is opposed to the damnation of any. The doctrine of Election, as taught in those decrees, makes Him to be a liar.

"Have I any pleasure at all that the wicked should die? saith the Lord God: *and* not that he should return from his ways and live?"—*Ezekiel* xviii. 23.

"Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—*Ezekiel* xxxiii. 11.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 *Peter* iii. 9.

31. What other passages have you to quote against these doctrines?

Half the Bible. But especially those passages which represent the yearning pity of God for perishing men.

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!"—*Luke* xiii. 34.

"And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes."—*Luke* xix. 41, 42.

32. Have you any other argument drawn from the Scriptures against these doctrines?

All those passages which teach that Christ died for all men. (See Section 5.)

33. What other argument have you against these doctrines?

They must have a most deadly effect upon all anxious, self-sacrificing effort for the salvation of souls. How can you run or fight to snatch men as brands from the burning when you believe they are appointed to perish from eternity? If you know that they are either elected or not elected, your efforts are useless. They are needless to them that are elected, for they will infallibly be saved without them; they are useless to them that are not elected, for with or without them, they will infallibly be damned; therefore, those who hold these views cannot, consistently with their principles, take any pains about their salvation.

Section 9.—THE HOLY GHOST.

1. What further benefit did the death of Christ procure for the race?

He obtained for us the presence and operation of the Holy Spirit.

2. Was the Holy Spirit in the world before Christ?

Yes, certainly.

3. How do you reconcile this with the statement that the work of the Spirit was secured for the race by the death of Christ?

The benefits of Christ's death in the work of the Spirit, and otherwise, were anticipated by God; flowing backwards to Abel, or Adam himself, who were as much saved through the blood of Christ as any sinner of our day.

4. But was not the Holy Ghost given to the Apostles on the Day of Pentecost?

Yes, the Spirit was given them, in a special measure then, and, through them, to the world generally. The Day of Pentecost was to the Apostles and early disciples what many all-nights, or special meetings, are to The Salvation Army people nowadays—a day of special endowment for the work before them. But He, the Holy Spirit, had been working on mankind from the beginning.

5. How is the work of the Spirit necessary?

Because men are not only *condemned sinners*, exposed to the fires of God's wrath, but *hardened rebels*, in love with their sins, and *hating* God and all His ways, and

rather than *wanting* to be restored to God and made like Him, there is nothing they are so *dead against*; therefore the Holy Spirit is given to *overcome this opposition* and *induce* men *to submit* to God and be saved.

6. How does the Holy Spirit seek to bring about the submission and salvation of men?

By raising up men and women to fight for God; by qualifying them with wisdom, love, and zeal; by giving them thoughts and messages direct from Himself, and by sustaining and comforting them in the conflict.

7. But does not the Holy Spirit Himself speak directly to the hearts of men?

Yes, the Holy Spirit speaks *directly to the hearts of sinners*, persuading and urging them to submit to God and be saved. In the same way the Spirit also moves *directly* upon the hearts of Saints, persuading, guiding, and influencing them in all that concerns their holiness, usefulness, and happiness.

> "And the LORD said My spirit shall not always strive with man, for that he also *is* flesh; yet his days shall be an hundred and twenty years."—*Genesis* vi. 3.
>
> "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."—*John* xvi. 8.
>
> "And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God."—1 *Corinthians* ii. 4, 5.

8. What do you mean by the Spirit speaking DIRECTLY to the hearts of men?

I mean that He does not confine Himself to sending messages to men through His *people*, or through *books*,

but He, Himself, goes straight to people's hearts and so influences them as to make them feel what He wants them to do.

9. Can the Spirit of God be resisted?

Yes, unquestionably. Men can and do resist the Spirit; that is, they refuse to do what He wants them. Sinners refuse to give up their wicked course of conduct, submit to God, and accept mercy.

> "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye."—*Acts* vii. 51.

10. What are the consequences of persisting in this resistance of the Holy Ghost?

Destruction. Long resisted, the Spirit gives the sinner up to the hardness of his heart, and leaves him to perish.

> "Ephraim is joined to idols: let him alone."—*Hosea* iv. 17.
>
> "But the rebelled and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them."—*Isaiah* lxiii. 10
>
> "Unto whom I sware in my wrath that they should not enter into my rest.—*Psalm* xcv. 11.

11. But what is the reason men thus resist the Holy Spirit?

It is because they love their sins, and He offers them no mercy, no comfort, no Saviour, no Heaven, on any other condition than GIVING THEM UP. Therefore they shut up their hearts against Him, and hate Him.

12. Then this shows the real reason why men perish?

Yes; It is not because God will not save men, or because Christ did not die and open up a plain way of mercy for them, but because they refuse to be persuaded

by the Holy Ghost to submit to God, give up their sins and be saved.

"And ye will not come to me that ye might have life."—*John* v. 40.

"I tell you, Nay: but, except ye repent, ye shall all likewise perish."—*Luke* xiii. 3.

"He that believeth and is baptised shall be saved: but he that believeth not shall be damned."—*Mark* xvi. 16.

13. Then if a man goes to Hell, it is his own fault?

Yes, he will be forced to admit in the last day that God the Father loved and pitied him, and made a way for his escape; that Jesus Christ died for him, and that the Holy Ghost strove with him, and that it is all his own fault that he is not at the right hand, among the blessed.

14. But how about the heathen, who have never heard the Gospel?

We leave them to the mercy of God; it is sufficient for us to know that those who follow the light which God gives them will, in virtue of the sacrifice of Christ, be saved.

"*That* was the true Light, which lighteth every man that cometh into the world."—*John* i. 9.

"Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."—*Acts* x. 34, 35.

15. Are the heathen as favourably circumstanced for obtaining mercy as those who have the Gospel?

Certainly not. Therefore it is our duty to get at them as quickly as possible.

16. Then it is very important that we, who are saved, should obey the call of the Spirit, and in season and out of season labour to overcome the opposition of sinners, and bring them to God?

Most decidedly, and if we do not, we shall certainly be charged with the responsibility of their destruction Oh, let us pray and preach, and visit and persuade men, lest at the last great day their blood should be found in our skirts.

"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand"—*Ezekiel* xxxiii. 6.

"Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—*James* v. 20.

"And he said unto them, Go ye into all the world and preach the gospel to every creature."—*Mark* xvi. 15

Section 10.—CONDITIONS OF SALVATION, REPENTANCE AND FAITH.

1. What are the conditions of Salvation?

Repentance towards God, and faith in our Lord Jesus Christ.

2. What is Repentance?

In true repentance—

I. A man is convinced that he is a sinner in danger of Hell.

II. He hates his sins.

III. He is sorry he ever committed them.

IV. He is willing to give them up.

V. He wants God to forgive him.

3. What do you mean by a true penitent being convinced that he is a sinner in danger of Hell?

We mean that he sees sin to be the evil thing which God hates, and which must be either forgiven or punished.

4. Is a penitent always sorry on account of sin?

Yes; if he truly repents, he always regrets *his wrong-doings*. He is sorry, and wishes he had not acted so shamefully and ungratefully towards so loving a God.

5. Is a true penitent always willing to give up sinning?

Yes; if he truly repents he is always willing there and then to *renounce and give up for ever* the ways and doings that he regrets. If he is *not* willing to give them up, he

is a hypocrite. That repentance is hollow and useless which does not say: God helping me, I will never do these things again.

6. What else is meant by Repentance?

The sinner who repents wants God to pardon him. It is the thought of forgiveness that is at the bottom of it all.

7. Can a sinner be saved without first repenting?

Impossible! For God to forgive sinners without their repentance would do them a positive injury, and harden and encourage them in sin.

> If a child does wrong is disobedient, plays truant, or the like, does the father at once forgive him, saying nothing about his sin? Of course not. If he did, the child would say, when tempted to do wrong again: Oh, my father was not angry with me when I did wrong the other day; he did not punish me, but forgave me, and all went on as jolly as before. I can do the same things again, or anything else I like, and nothing unpleasant will happen. Oh, no, a wise father would refuse to forgive and be reconciled to the boy until he had repented, and promised not to offend again. And God acts just in the same way.

8. Then those people are deceived who say they are forgiven first and repent afterwards?

Yes, undoubtedly. It does not follow that they are not forgiven, but they mistake the order of the work in their own minds.

9. Is there not a difference often lost sight of between being WILLING and having the POWER to give up Sin?

Most certainly, and it is most important that it should be constantly brought prominently before the people. A man may be *willing* to be saved from drown-

ing in any way possible, and yet be utterly without *power* to save himself. Just so a man may be perfectly willing for God to save him in his own way, although perfectly sure of being unable to save himself.

10. What is Faith?

The faith that saves a sinner speaks in this wise: God has promised to forgive those who repent and come to Him through the blood of Jesus Christ, His Son. I repent and come to Him, trusting only to the blood of Jesus Christ for mercy, and I believe that He does *now* receive and forgive me.

"Him that cometh to me I will in no wise cast out."—*John* vi. 37.

11. Describe Saving Faith further?

It speaks in this way—I believe that Christ loved me and died for me; that His death is the atonement for my sin, and I believe that His blood does now wash all my sins away.

12. Is everyone pardoned that comes unto God in this way?

Yes, everyone.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy."—*Proverbs* xxviii. 13.

"That whosoever believeth in Him should not perish, but have eternal life. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—*John* iii. 15 and 18.

13. Then the death of Christ is the only ground of faith for a sinner before God?

Yes, although he repent and trust in God as directed, still confidence is based only and solely in the fact

revealed to him in the Bible, that Christ loved him and gave Himself for him.

14. What is the meaning of the passage "faith is counted," or "imputed for righteousness"?

"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness And therefore it was imputed to him for righteousness."—*Romans* iv. 5 and 22.

These expressions simply mean that being without any righteousness in which to appear before God, He accepts our faith in Christ instead. That is, that as God treated Christ as the sinner for our sakes, so He treats those who believe on Him as though they were righteous for His sake.

15. Is there not another higher meaning than this?

Yes. These and kindred passages also teach that faith is counted for righteousness, because it is God's means of making us actually righteous. In this sense we are justified, that is, *made just by faith.*

SECTION 11.—THE FORGIVENESS OF SINS.

1. We read much in the New Testament about being justified. What is Justification?

That act wherein God for Christ's sake pardons our sins and receives us into His favour.

2. Do Pardon and Justification mean the same blessing?

Yes, always in the Bible when used in reference to our Salvation. But they mean very differently when used by men on other questions. For example: In a court of law to justify is to pronounce a person innocent because it is impossible to prove him guilty, but in the Gospel it is to deliver a man, who is confessedly guilty, by an act of pardon.

3. Do the Scriptures speak of them as the same?

Yes.

"Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the *forgiveness* of sins: And by Him all that believe are *justified* from all things, from which ye could not be justified by the law of Moses."—*Acts* xiii. 38, 39.

4. When God forgives a man's sins, does He pardon all at once?

All at a stroke. It could not be otherwise. A *thorough* repentance brings a *complete* forgiveness. The story of the Prodigal Son proves this, if it requires any proving. (*Luke* xv.)

"I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."—*Isaiah* xliii. 25.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."—*Psalm* ciii. 8.

5. What are the conditions of a sinner's justification before God?

Repentance and faith.

6. What is the ground or reason for a sinner's salvation?

The love of the Father, Son, and Holy Ghost, as displayed in the gift, suffering, and death of Jesus Christ.

7. Does the cause of a sinner's salvation exist any more in Jesus Christ than it does in the Father?

Certainly not. And it is false and unscriptural to represent the Son as loving us more than does the Father; and such mottoes as "Jesus only," are wrong, and calculated to mislead people.

8. When talking about the forgiveness of sins, is it wise to avoid such terms as regeneration, justification, and the like?

Yes. Because the common people, indeed, people generally, do not understand what is meant by them. Use the plain words, pardon and conversion: everybody will then know what you mean.

Section 12.—CONVERSION.

1. When God pardons a sinner, what other blessing does He confer upon him?

He *converts* or *regenerates* him. He makes him a new creature.

> "Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold all things are become new."—2 *Corinthians* v. 17.

2. Do Regeneration and Conversion signify the same blessing?

Yes; they do.

3. What is meant by Conversion?

It is that change which God effects in a man when He delivers him from the power and love of sin, and turns him round to love God and holiness and holy people. It is like being made over again; like becoming a new creature; like being born again.

4. Is this what the Saviour intended when He said, "Ye must be born again"?

Yes; it is the soul starting life afresh, with new instincts, new aims, and new relationships. He has been brought into a new spiritual world with a new spiritual force within him, to live on new spiritual food, do new spiritual work, with new spiritual companions, and bound for a new spiritual home. He may well be said, therefore, to be "*a new creature.*"

> "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—*Titus* iii. 5.

5. Is the change effected in Regeneration complete?

No, it is very imperfect, for there is still left hanging about the soul, and dwelling in it, many of the old evil tendencies which, although brought under subjection by divine grace, still often rise, overcome, and drag him into sin.

6. What is the difference between Justification and Regeneration?

Justification is the *pardon* of sin. *Regeneration* is the *changing* of our nature.

Justification is an act of mercy which God performs *for* us. *Regeneration* is a work done within us.

Justification is a change of our *relationship*, when, from being the *children* of the *Devil*, we are made the *children of God*. *Regeneration* is a change of our *character*, in which we are made once more in goodness and truth and love after the *likeness of God*.

"Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God."—*John* iii. 3.

(*See* paragraph 4).

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."—*Galatians* vi. 15.

Section 13.—THE TWO NATURES.

1. But do not many Evangelists and others teach a view of Regeneration quite different from that described in the last Section?

Yes, they teach that in Regeneration the *natural, sinful man is not changed at all;* that if he is naturally a *lying, thieving, adulterous* spirit, he remains so to the end of life. But they hold that at conversion, to counteract and keep down this wicked nature, another spirit is put within him, which is *good and incapable of either doing wrong or being destroyed.* And that this new spirit or nature will live alongside the evil nature till death; sometimes being the *master*, and sometimes being *mastered.* Thus every saved man has in him two natures.

2. What text is brought forward in support of this view?

"I find then a law, that, when I would do good, evil is present with me."—*Romans* vii. 21.

3. How do you explain this passage?

It is descriptive of the struggle that takes place in the mind of a sinner, who, although awakened to feel the evil of sin and the desirableness of Holiness, is yet under the power of his sinful habits and propensities. Hence, while he wants to follow the Spirit, his fleshly appetites and dispositions hold him back, and lead him away in an opposite direction.

4. Is this the only passage adduced to support this view?

No, *Galatians* v. 17 is also quoted as one of the strongest:

> "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—*Galatians* v. 17.

But these Galatians were in a state of backsliding, as is manifest from the preceding part of the chapter, and especially from the 7th verse. They had fallen back again into the powerless condition of convicted sinners, and therefore their unsanctified inclinations resisted the working of the Spirit of God, and brought them again into bondage; but so far from the Apostle setting forth this miserable experience as the proper condition of a saved man, he rebukes it, and goes on to show, in verses 24 and 25, that those who retain their union with Christ crucify the affections and lusts of the flesh, and live and walk in the power of the Spirit.

5. How can this doctrine of the Two Natures more particularly be shown to be false?

From *consciousness*. Although a converted man knows and feels that he has in him, on the one hand, tendencies which incline and draw him to evil, and, on the other hand, leanings and drawings to goodness, still he knows that he has not *two distinct and separate natures*, but that he is only *one person*. If he does a right action, he feels that HE, the man, has done it by the grace of God, and to the glory of God, and has a sense of self-approving satisfaction on account of it. And if he does wrong, he feels equally the act is *his own*, and condemns himself for it.

6. Is not common sense also against this doctrine?

Is this old nature *physical*, that is a part of my body, or is it *spiritual?* If sin be in my *body*, that is really and truly a *part of my flesh*, then the less there is of the *body* the better, for the less there is of the *devilish* to contend against.

Again, if the body be *essentially sinful* how is it purified? Does *death* or the *corruption* of the grave *destroy* the sinful nature? If so, then death, and rottenness, and worms can do what Christ's blood and the Holy Ghost cannot do.

If this old nature be a *spirit*, this view carries with it as many difficulties, some of which are as follow:—

i. If there be in me two natures, that is, two distinct spirits—one good and the other evil—one doing all the good that is done, and the other all the evil, *which spirit am I?* I, that is the individual man, cannot be both natures at the same time; if I can, then there are two *separate* natures, as is contended, but only *one, as we contend.* But if they are *distinct* and *separate*, am I the *bad* spirit, or am I the *good* spirit?

ii. But if I am the *bad spirit*, or nature, how shall I get to Heaven? because it, the old nature, we are told, can never be made good.

iii. If I am the *good* spirit, I am not responsible for the conduct of the *bad* nature; and if I steal, or lie, or commit adultery, it is not *me* that lies, or commits adultery, but the *bad* spirit that is in me, and I *cannot help it*, and ought not to be punished for it, either here or hereafter.

iv. If I am not the *good* spirit, and if I am not the *bad* spirit, then I must be a *separate spirit*, sometimes taking part with the good spirit, and sometimes being

influenced by the bad one. If so, there must be three *spirits*, that is: first, I, myself; second, the spirit or nature, which came with my natural birth; and third, the new spirit, which came from God, at my second birth. This cannot be, because I feel and know that I am only *one* person, *one* spirit.

v. But further, supposing the evil spirit to be a *separate* nature, as it is stated, and a *spiritual* nature as it must be, *what is to become of it at death?* If *I* go to Heaven, *where will it go?*

Death cannot destroy it. Death has no power over the spirit, to refine or to kill.

It cannot go into the *grave.*

It cannot go into Heaven, because nothing unholy enters there.

The advocates of this view deny the existence of *purgatory*, or it might be lodged there.

And, if it goes to *Hell*, a *part of me will be in Hell*, and a *part in Heaven.*

Common sense is against this doctrine.

7. Is the Bible against this Doctrine of the Two Natures?

The whole of the practical parts of the Bible are against it: that is, all the commands, exhortations, threatenings and promises of the Bible are addressed to the individual *himself*, and not to some *separate* spirit or nature in him. The Apostles continually addressed those to whom they wrote as "brethren," "you," "ye," "every man," "all men," and so on, plainly showing that their exhortations were given to the persons themselves, and not to a distinct and separate something in them. Further, these exhortations would be unnecessary to the good nature, which is said to be incapable of

sinning, and they would be useless to the bad nature, which is said to be incapable of being mended.

8. Does not this view destroy the practical application of the Atonement?

Yes, it sets aside the necessity for the application of the cleansing blood of Christ to the soul, seeing that the new nature is incapable of sinning, and therefore needs no cleansing, and the old nature is incapable of being cleansed.

9. Can you give me any passages from the Bible that are against this view?

Yes, any number; but specially all those texts which speak of the destruction of the old nature, and of complete deliverence from the power and indwelling of sin.

"I am crucified with Christ."—*Galatians* ii. 20.

That is, my old sinful self is put to death as truly as the body of Christ was crucified for me. How could Paul's sinful nature be crucified, and yet remain in full strength and vigour, only being kept down by another nature planted within him?

"Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin."—*Romans* vi. 6.

If the body or substance of sin was *destroyed*, that they might not serve sin, how could it be in them unchanged and indestructible? This would be an absurdity.

"If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness."—1 *John* i. 9.

When GOD has cleansed a soul from all unrighteousness, how insulting it must be to Him for anyone to say that soul remains as sinful as ever.

"Being then made free from sin, ye became the servants of righteousness."—*Romans* vi. 18.

How can a man be made free from sin, empowered to serve righteousness, and at the same time be full of sin, and have in him a wicked, devilish nature, as those who hold these views say?

"And they that are Christ's have crucified the flesh with the affections and lusts."—*Galatians* v. 24.

Crucifying the affections and lusts must refer to a real, daily, practical dying of all evil.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us."—1 *John* i. 7.

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you."—*Ezekiel* xxxvi. 25.

How can a soul be cleansed from all its filthiness, and from all its idols, and still be as dirty and idolatrous as ever? If Christians had dealt with other parts of the Bible as they have with these and similar texts, we might as well never have had any Bible.

Section 14.—ASSURANCE.

1. If a man is forgiven will he know it?

Yes, unquestionably.

2. What should you say to anyone who asked you to prove that God makes those who are saved sure of it?

I should say—

i. *I know it.*

ii. The Bible shows that the Prophets and Apostles and Saints knew it. Job knew that "his Redeemer lived." Enoch knew that he pleased God. Nothing in the Bible is more evident than that all the holy men of old wrote, acted, fought and suffered under the fullest conviction that they were the sons and servants of the Most High God. It is ridiculous to suppose that the 11th of Hebrews could be true of any but those who were as confident of the friendship and fatherhood of God as they were of anything else.

> "For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 *Corinthians* v. 1.
>
> "Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 *Corinthians* xiii. 5.
>
> "And hereby we know that we are of the truth, and shall assure our hearts before him."—1 *John* iii. 19

iii. The Bible says this is the common experience of Christians.

> "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba

Father. The Spirit itself beareth witness with our spirit, that we are the children of God."—*Romans* viii. 15, 16.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—*Galatians* iv. 6.

iv. Common sense says that a man could not be forgiven—be made a new creature—love God with all his heart—give up living a selfish, devilish life—have a heart washed from sin—consecrate himself to soul-saving, and, altogether, live such a Christ-like life as a man must live to be a Christian—and yet be in doubt all the time whether such a change had taken place in him or no.

3. But HOW does a man know that he is saved?

i. He remembers the time when and the place where God saved him.

ii. He knows he lives a converted life—walks, talks, prays, fights, loves, and hates like a saved man. "He hates the things that before he loved, and loves the things that before he hated," and therefore knows he is a new creature; and, knowing that nothing short of the power of God could effect this change, he concludes that he has been converted.

iii. But further and more convincing still to him, *he feels* that he is saved.

If you were to ask him how he knew that he had *natural life*, he might say—

(*a*) I can perform such acts as only a *living* man can perform; and

(*b*) *I feel I am alive.*

Just so here. Not only can he *do* such works as only a saved man can but he *feels* that he is saved—he *knows* it. This is the shortest and most convincing proof to him.

4. What do you call this feeling?

Assurance. The Assurance of Salvation.

5. How is Assurance produced?

Assurance is produced by the revelation of forgiveness and acceptance, made by God Himself directly to the soul. This is the witness of the Spirit. It is God, testifying in my soul that He has loved me, and given Himself for me, and washed me from my sins in His own blood. Nothing short of this *actual revelation*, made by God Himself, can make anyone *sure* of salvation.

6. But are there not many very sincere followers of God who are not thus sure of salvation?

Yes, because they are not *thus* saved. If they get *properly* saved they will have the joy and witness and power of it. Still, there are doubtless many who have never come to understand that they *can* thus be saved, who, as soon as it is set before them, press into the kingdom.

7. What is Adoption?

The act by which God introduces pardoned, regenerated rebels into His family, and makes them His *sons and daughters*.

"Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."—1 *John* iii. 2.

"And if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together."—*Romans* viii. 17.

Section 15.—SANCTIFICATION. WHAT IT IS.

1. What does The Army teach on the subject of Entire Sanctification?

That a man may be delivered from *all sin*, and enabled to do the will of God *continually* in this life.

"That He would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear. In holiness and righteousness before Him, all the days of our life."—*Luke* i. 74, 75.

2. What is Sin?

Sin consists in doing that which we know to be wrong, inwardly or outwardly, or in not doing that which we know to be right.

"Sin is the transgression of the law."—1 *John* iii. 4.

"Therefore to him that *KNOWETH* to do good, and doeth *it* not, to him it is sin."—*James* iv. 17.

"All *UNRIGHTEOUSNESS* is sin."—1 *John* v. 17.

3. Can Sin be spoken of both as an ACT and as a PRINCIPLE?

Yes, in the same way that you can speak of the fruit and the root of a tree. Sin, as an *act*, is the *fruit*: as a *principle*, it is the *root*.

4. What are Doubtful Actions?

Doubtful actions are those about the rightness or wrongness of which we have a doubt.

5. Are Doubtful Actions Sinful?

Yes. The Bible represents them as such.

"He that *DOUBTETH* is damned," or condemned.—*Romans* xiv. 23.

"Happy *is* he that condemneth not himself in that thing which he alloweth."—*Romans* xiv. 22.

6. What is Sanctification?

Sanctification is the separation of the soul from sin, and the devotion of the whole being to the will and service of God.

"But know that the Lord hath *SET APART* him that is godly for Himself."—*Psalm* iv. 3.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you."—2 *Corinthians* vi. 17.

7. Can Sanctification be PARTIAL? and can it be COMPLETE?

Yes; it is partial in nearly all persons when first converted, and entire when they are fully saved.

"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled."—*Hebrews* xii. 15.

8. What is Partial Sanctification?

It is being delivered from the *power* of sin, and yet having sin *existing in the soul;* sin is *there*, but it does not *reign.*

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ."—1 *Corinthians* iii. 1.

9. What is the difference between this state and that of a man before conversion?

Before conversion, a man is actually under the *power* and *dominion* of sin. He may *see* it to be evil, *hate* it, and *struggle* against it; but still he is under its *power*, and *forced to obey it.* For instance, see how men make

resolutions and break them directly. They cannot help but sin, though a truly converted man has power over sin, but the *root* or the *principle of sin is still in his soul.*

"I am carnal, sold under sin. For that which I do I allow not; for what I would, that do I not; but what I hate, that do I."—*Romans* vii. 14, 15.

"For sin shall not have dominion over you; for ye are not under the law, but under grace."—*Romans* vi. 14.

10. What is Entire Sanctification?

Entire Sanctification is *complete deliverance* from sin. Sin is *destroyed* out of the soul, and all the powers, faculties, possessions, and influences of the soul are given up to the service and glory of God.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—*Romans* vi. 22.

11. Then a man in the three conditions named stands in three distinct relationships to Sin?

Yes—that is to say—

i. He can be *under sin.* "Carnal, sold under sin."—*Romans* vii. 14.

ii. He can be *over sin.* "Sin shall not have dominion."—*Romans* vi. 14.

iii. He can be *without sin.* "Freed from sin."—*Romans* vi. 7.

12. Will you explain this further?

i. In an unconverted state he is *under sin.*

ii. In a justified state he is *over sin.*

iii. In an entirely sanctified state he is *without sin.*

13. Does The Army teach what is understood as the doctrine of Sinless Perfection?

Certainly not.

14. What is Sinless Perfection?

Such a state as that of Adam before his fall, wherein, he being a *perfect creature*, was enabled to render a perfect obedience to the *perfect law* of God.

15. Is it possible to attain to Sinless Perfection in this life?

No! An *imperfect* creature cannot *perfectly* obey a *perfect law*, and man, being *imperfect* both in *body* and in *mind*, is plainly unable to keep the *perfect* law of God.

16. Does God require obedience to a law the keeping of which He knows to be utterly impossible?

No. We cannot imagine a benevolent Being requiring from us that which is impossible, and then condemning us for not doing it. His service is a reasonable service, and His commandments are not grievous (1 *John* v. 3; *Romans* xii. 1).

17. What, then, is the law that He expects us to keep?

The law of love, as laid down and described by Jesus Christ, when He said:—"Thou shalt love the Lord thy God with all thy heart," or in other words, love and serve God according to your knowledge and ability, and He will be satisfied.

> "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—*Matthew* xxii. 37.
>
> "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness is accepted with him."—*Acts* x. 34, 35.

18. When we talk of Sanctification, or being Sanctified, do we not generally mean ENTIRE Sanctification?

Yes, and we also mean the same experience by such

terms as *Perfect Love*, or *Holiness*, or *the Blessing*, or *Full Salvation*, or *a Clean Heart*, and the like.

19. If a man is what you call FULLY SAVED, or ENTIRELY SANCTIFIED, is he delivered from TEMPTATION?

No! Adam and Eve were tempted, and so was Jesus Christ, and they were *holy;* and the holier a man becomes, the more likely Satan is to tempt him. Holiness does not bring *freedom* from temptation, but *victory* over it.

> Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—*James* i. 12.

20. Does Sanctification mean that we are saved from MISTAKES in Judgment?

No! That would be making us *infallible.* Still, sanctified souls are promised, and do enjoy, the direct guidance of the Holy Spirit: *they acknowledge Him in all their ways, and He directs their paths.*

> "But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—*John* xiv. 26.

21. Does Holiness save men from bodily and mental infirmities?

No; but it frequently leads to a fuller sanctification of all the afflictions and infirmities from which saints suffer, and often to the exercise of faith for their deliverance.

> "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—*James* v. 15.

22. Does Sanctification make it impossible to fall from grace?

No; Satan *fell from Heaven* and *Adam from Paradise*, and they both were perfect, in a sense in which we never can be in this life; and we do not see any state of grace revealed in the Bible as attainable in this life from which it is not possible to *fall.*

"Let him that thinketh he standeth take heed lest he fall."—1 *Corinthians* x. 12.

"What I say unto you I say unto all, Watch."—*Mark* xiii. 37.

23. Does Sanctification make it impossible for a person to attain to a higher state of grace in this life?

No! Sanctification means the cleansing of the heart from pride, and unbelief, and all other native evils, and so makes growth in grace certain and easy—just as the pulling up of the weeds in the garden is favourable to the *growth*, and *strength*, and *fruitfulness* of the plants therein.

Section 16.—SANCTIFICATION.

CAN IT BE ATTAINED?

1. What is it that is denied about this experience by those Christians who differ with us on this subject?

It is positively *said* that we cannot be made holy in this life, but must go on *sinning* and *repenting* until death, all admitting that we must be made holy before we can enter Heaven.

2. How can you prove that this Holiness may be enjoyed in this life?

My first argument is from PROBABILITY. It seems most likely that God should make provision for the *immediate* and *entire* deliverance of men from sin. If a child had got some poison into his body, we are all sure that the father of that child would use every means, as soon as possible, not only to get a *portion*, but the WHOLE of the poison drawn out. Just so, we think it most likely that God would use all possible means to get the whole of the deadly poison of sin out of the soul of man.

3. But might it not be asked, in reply to this, Why, then, does not God save His people from all their TROUBLES?

Yes; but that is altogether a different thing, because, trouble is not always injurious to man; on the contrary it is often, if not always, a great blessing to those who love God; whereas, sin is evil, and always evil, hateful to God, and a curse to those who harbour it.

4. How else would you prove that God wants to save men from all sin in this life?

From the following plain teachings of the Bible, which describe this state under different figures, and in different ways, as the possible experience of the saints:—

i. *As a clean heart*—that is, a heart washed from all sin.

"Create in me a clean heart, O God; and renew a right spirit within me."—*Psalm* li. 10.

"Blessed *are* the pure in heart: for they shall see God."—*Matthew* v. 8.

"Then will I sprinkle clean water upon you, and ye shall be clean."—*Ezekiel* xxxvi. 25.

"Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned."—1 *Timothy* i. 5.

ii. A heart delivered from *all idolatry*.

"From all your filthiness, and from all your idols, will I cleanse you."—*Ezekiel* xxxvi. 25.

iii. As being *altogether* separated from evil, and devoted to God.

"And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 *Thessalonians* v. 23.

iv. As living such a *blameless life* that God Himself shall not see anything to condemn.

"That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world."—*Philippians* ii. 15.

"Who shall also confirm you unto the end *that ye may be* blameless in the day of our Lord Jesus Christ."—1 *Corinthians* i. 8.

v As being wholly given up to God to be possessed and used by Him.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service."—*Romans* xii. 1.

vi. As *fulfilling the law.*

"Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law."—*Romans* xiii. 10.

vii. It is described as *Perfection* (that is, perfection in love).

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—*Matthew* v. 48.

That is, if we are fully given up to lives of love and goodness in our sphere, and according to our ability, as our Heavenly Father is in His sphere, we shall be *perfect* before Him.

"That the man of God may be perfect, throughly furnished unto all good works."—2 *Timothy* iii. 17.

"Ye *are* witnesses, and God *also*, how holily and justly and unblamably we behaved ourselves among you that believe."—1 *Thessalonians* ii. 10.

"Always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."—*Colossians* iv. 12.

viii. As following the Lord *fully*. Joshua and Caleb did this, and went into Canaan.

"But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."—*Numbers* xiv. 24.

ix. As being *dead to sin;* as having the old man

crucified (that is, slain): as being freed from sin: as being alive to God.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—*Galatians* ii. 20.

"Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."—*Romans* vi. 6, 7.

x. As being made *altogether good.*

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by *his* fruit."—*Matthew* xii. 33.

"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."—2 *Corinthians* i. 12.

"And herein do I exercise myself, to have always a conscience void of offence toward God and *toward* men."—*Acts* xxiv. 16.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—*Galatians* vi. 14.

xi. As being filled with the Spirit, and fully equipped for service.

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. . . . For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."—*Philippians* iii. 17, 20.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 *Corinthians* ii. 9, 10.

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—*Ephesians* iii. 19.

xii. As being made to resemble the character of the blessed God Himself.

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."—1 *John* iv. 17.

Section 17.—SANCTIFICATION CAN BE ATTAINED.

1. In what other way does the Bible teach the attainment of Holiness in this life?

The Bible PROMISES HOLINESS TO THOSE WHO SEEK IT.

"If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness."—1 *John* i. 9.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen."—*Hebrews* xiii. 20, 21.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 *Corinthians* vii. 1.

2. Does the Bible set forth in any other way that this experience is attainable?

Yes; the Bible COMMANDS God's people to be holy.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy."—1 *Peter* i. 15, 16.

"My little children, these things write I unto you, that ye sin not."—1 *John* ii. 1.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; . . . And that ye put on the new man, which after God is created in righteousness and true holiness."—*Ephesians* iv. 22, 24.

"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—*Romans* vi. 10, 11.

3. Does the Bible show in any other way that men can be entirely sanctified?

Christ and the inspired writers of the Bible PRAY that saints should be thus holy.

"Sanctify them through thy truth: thy word is truth."—*John* xvii. 17.

4. In what other way does the Bible insist on Entire Sanctification?

The Bible declares that salvation from sin is the purpose of the life and death of Jesus Christ.

"Thou shalt call his name JESUS: for he shall save his people from their sins."—*Matthew* i. 21.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—*Titus* ii. 14.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."—*Hebrews* ix. 14.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 *John* iii. 8.

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—*Ephesians* v. 25, 26, 27.

5. Have you any further argument to show that God's people can be pure in heart in this life?

Yes; the EXPERIENCE of God's people shows this.

6. Can you give the names of any Bible characters who seem to have enjoyed this experience?

Yes; Enoch and Moses and Job and many others; but we simply name the Apostle Paul, and give his experience in his own words.

"For to me to live *is* Christ, and to die *is* gain."—*Philippians* i. 21.

"Be ye followers of me, even as I also *am* of Christ."—1 *Corinthians* xi. 1.

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—*Philippians* iii. 9.

"Ye *are* witnesses, and God *also* how holily and justly and unblamably we behaved ourselves among you that believe."—1 *Thessalonians* ii. 10.

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 *Timothy* iv. 6, 7, 8.

7. Is there any other argument to prove that it is possible to enjoy this experience?

Yes; we think that all Christians will admit that in those moments when they realise the greatest nearness to God they feel the strongest urgings of the Spirit to present their bodies a living sacrifice, holy and acceptable unto God.

Section 18.—SANCTIFICATION.

THE CONDITIONS.

1. What are the conditions of entire Sanctification?

Conviction, Renunciation, Consecration, and Faith.

2. Explain the first.

By CONVICTION *for the blessing*, we mean that a person must feel HIS NEED OF BEING HOLY; he must see the hatefulness of sin that is left within him, from which God wants to deliver him; he must be convinced, also, that, if he seeks deliverance with all his heart, he will find it. Unless a man see his *need* of the blessing, and that it is to be *obtained* and *enjoyed* by *him*, he will not seek it with all his heart.

3. What is the second condition of Sanctification?

The RENUNCIATION, or giving up, of all known evil and of everything that seems doubtful. There must be the willingness to put away and part for ever with all and everything which the soul knows to be wrong, or has any good reason to fear is not right.

4. Should you tell a man seeking the blessing who smoked and drank that he must give up his pipe and his glass?

Yes, I should; because in this age, especially in The Army, few, if any, can smoke or drink without feeling both to be *wasteful*, *injurious* and *unclean habits*; and, if they feel them such, or have even a question about their lawfulness, the indulgence must be given up at once. for he that *doubteth* is condemned.

5. Are there any passages of Scripture which show these habits to be wrong, and altogether unworthy of a follower of Christ?

Yes, any number. We give two; but the whole tenour of the Bible, and the whole spirit of Christianity, is against them.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 *Corinthians* vi. 17, 18.

"Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her, be ye clean, that bear the vessels of the Lord."—*Isaiah* lii. 11.

6. Do you think that a person seeking the blessing should be willing to give up flashy and fashionable DRESS?

Yes. All who desire to walk closely with the Lord must have serious misgivings about superfluous and unnecessary adornment; and, if there be a serious *misgiving* about the lawfulness of any habit, it cannot be practised without condemnation, and, whether it be in dress, or business, or family arrangements, or anything else, if there be reason to think it wrong and displeasing to God, *it must* be given up.

7. Can you give any Scripture to show that God is against gay and fashionable dress?

"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts."—*Isaiah* iii. 16, 17.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works."—1 *Timothy* ii. 9, 10.

8. Are we not responsible for the influence that our habits of Eating, Drinking, Dressing, and other things exert for good or evil upon those around us?

Most certainly. Nothing is more plainly laid down in the Bible than the duty of renouncing not only things and habits which are wrong in themselves, but such as, though innocent, and, perhaps, harmless to us, are calculated to be injurious to others.

"But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. . . And through thy knowledge shall the weak brother perish, for whom Christ died? . . Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 *Corinthians* viii. 9, 11, and 13.

"*It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak."—*Romans* xiv. 21.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 *Corinthians* x. 31.

Section 19.—SANCTIFICATION.

THE CONDITIONS (CONSECRATION).

1. What is the third condition of Entire Sanctification?

The *actual present surrender* to God of the whole man and all we possess.

2. Will you explain this more particularly?

Yes, gladly, *as there are more serious mistakes made on this point than on any other in practical religion.*

3. In order to show what true Consecration or Surrender is, please describe that conduct of Adam which has unfortunately made it necessary.

Adam forsook a life of entire and constant service of God, and set up to be *independent* of Him. He ceased to be a *servant* of Jehovah, and went, so to say, into business, on *his own account*, as *his own master*. He gave up living *to please God in everything*, and started to live to *please himself*.

4. What conduct, then, is necessary in order that Adam's successor, who is unfortunately in the condition to which Adam fell, may get back again to the same place in the confidence and favour of God that Adam occupied before the Fall?

He must give up being his *own master*, and living to please and profit *himself*, and go back to God with *all he possesses*, much or little, and lay *himself* at Jehovah's feet, and offer to live *wholly* to please and profit Him.

5. What is the great mistake made by many with regard to Consecration?

It is not a *reality* to them. They pretend to give God *all*—their children, money, and possessions; their time

and reputation; but it is only in *imagination, in sentiment.* It is not real. *God* and *His cause* are no better off *after* it than they were *before*, and the next day these people, who said at the altar the previous night that they *gave all they had to God*, go about acting on the principle that all they have is their *own*, to be spent for their *own* pleasure, and their *own* profit, *just as they did before.*

6. Can you illustrate the kind of Consecration—that is to say, the Surrender—God wants?

A long time back, in this country, there was a war between the king and the parliament, and the greater part of the nation took the side of the parliament, and the king was sorely pressed. It was then no uncommon thing for some nobleman or rich person to come in to the king and say, "I am sorry and ashamed that your majesty should be driven from your throne, and be suffering all this indignity and disgrace, and I want to help your majesty to get your rights again; and I have come with my sons and my servants to place our swords and our lives at your disposal. I have also mortgaged my estate and sold my plate, and brought the proceeds to help your majesty to carry on the war." Now, *that* was *a real surrender, or giving up* to *that* king: *it was the laying of life and substance at his feet.* If things went well with the king, it would be well with them, but if not, if the king lost all, they lost everything with him.

Now, that is just the kind of consecration God wants—only, one that goes deeper down still. He has been driven from His throne in the hearts of men everywhere; His name is cast out as evil, and men universally refuse to have Him to reign over them. Now, Jesus Christ wants to secure the Kingdom for His Father, and appeals

for true-hearted soldiers who will help Him to succeed in this great undertaking, and He wants you to come into the camp in the *same spirit* that these men of old did to their earthly king when he was in those desperate straits —to come, saying, "I bring my goods, my influence, my reputation, my family—aye, my life. I will have no separate interests: use all I have and am to promote the war, so that my King shall have his own, and His throne shall be established." That is consecration in reality, and *that only*. This is what Jesus Christ taught when He said, "Seek first the kingdom of God." This is what Jesus Christ exemplified in His life and death. This if what Paul and the first Apostles did; and, if you are to be a thorough Christian, you must be consecrated in the same way.

> "What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 *Corinthians* vi. 19, 20.

7. Then a true Consecration, or Surrender, has in it the nature of a Sacrifice?

Decidedly so. It is *a real sacrifice*. It is the presentation or giving away of all we have to God; a ceasing any longer to own anything which we have hitherto called our own, but all going over into God's hands for Him to order and arrange, and our taking simply the place of servants, to receive back again just what He chooses. This, it will be perceived, if a reality, is no *easy* task, and can only be done in the might of the Holy Ghost; but, when it is done, when all is laid on the altar—body, soul, spirit, goods, reputation, *all*

all, all—then the fire descends, and burns up all the dross and defilement, and fills the soul with burning zeal and love and power.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God."—*Romans* xii. 1, 2.

3. Is not true Consecration something in common with CRUCIFIXION?

Yes, undoubtedly, it is a real crucifixion. Crucifixion was an ignominious, painful death; and consecration means dying to all those pleasures and gratifications which flow from the undue *love of self*, the *admiration of the world*, the *ownership of goods*, and the *inordinate love of kindred* and *friends*, which go together to make up the life and joy of the natural man. To do this is always a painful task, and yet we *must* be *crucified with Christ if we are to live with Him.*

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live, in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—*Galatians* ii. 20.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—*Galatians* vi. 14.

AND WHO THEN IS WILLING TO CONSECRATE HIS SERVICE THIS DAY UNTO THE LORD?

9. After what fashion do you think a man ought to give all his property and money to God?

I think a man should use his money and property to advance the kingdom in the way that God, from day to

day, directs him, as seeming most likely to accomplish that end. If the interests of the kingdom will be best served by his selling his property or using his capital right away, he must so sell his property and so use his money; but if the Lord shows him that he can help Christ's work better by retaining and using the income derived from it, then he must retain it, and he must so retain and use the interest thereof.

10. What is the FOURTH CONDITION?

FAITH, or TRUST. Sanctification is received by faith in the same way as pardon.

11. What is the FAITH that SANCTIFIES?

It is that act of simple trust which, on the authority of Christ's Word, says, "*The blood of Jesus Christ does now cleanse me* from *all* inward sin, and makes me *pure* in heart before Him; and I do here and now commit myself to Him, believing that He receives me, and that He will evermore keep me holy while I thus trust Him."

12. When a soul thus trusts God, will he be, in every case, made clean?

Yes, *always*—that is, if a soul, having the assurance that he does fully renounce all known and doubtful wrong-doing, and gives himself up to the will of God in all things, thus *trusts* God for *full* cleansing, he has the authority of God's Word for believing that the work is *done, no matter how he feels;* and he must hold on to this faith until the feeling comes. If we confess our sins, He is *faithful* (to His own promise) and *just* (to the suffering and agony of His Son, which purchased the blessing) to cleanse us *from all unrighteousness.*—1 *John* i. 9.

13. What is meant by holding on till the feeling comes?

Sometimes, God tries faith for a little time, and, although the soul has the witness that he has put his sacrifice on the altar—that he is fully consecrated, and has the witness in himself that he believes that God accepts it; still, he may have, like Abraham of old, *to wait* for the fire, which not only makes him inwardly *feel* and *know* that God cleanses his soul, but, if he *watches* his sacrifice, and *waits* a season, the fire will *assuredly* come.

14. Is it right to tell a man seeking purity that if he believes that the cleansing work is done it is done?

No; but it is right, and there is authority in the Bible, and in the experiences of God's people, for believing, that if the soul trusts God for the cleansing application of the precious blood, God will, in the moment that faith is exercised, work the blessed change, and give the keeping power.

15. Do not many seek this blessing without finding it?

Yes, multitudes do; and then, because they do not find it, they go about saying it is not attainable.

16. Can you name some reasons why so many seek and do not find?

In general, it is because they do not seek this kingdom of God *with all their hearts.*

17. Do not many fail to obtain the blessing because they refuse to make the full surrender?

Yes. They go on well until they come to the point where they have to make the *sacrifice* of some darling *idol*, or where they see it will interfere with their *reputation*, or where they see it means *selling all* they have to help forward the kingdom, then they *hesitate*, *refuse*, and *go away sorrowful*—in many instances, it is to be feared, to *declension* and *backsliding*.

18. But do not many stumble at the simplicity of Faith?

Yes. Doubtless many whom we have every reason to believe really do give up all, and are willing to follow the Lamb whithersoever He goeth, *cannot* or *will not* or *dare not* believe that God *does*, *there* and *then*, cleanse them. They are always coming up to the *edge* of the cleansing wave, stripped and ready for the *sanctifying* plunge, but alas! they do not *step in.*

19. Do not many of these say they DO believe, and yet do not get any further?

Yes, they say they believe, and they do believe something about God's willingness or ability, but they do not believe that God *does*, really and truly, *now* cleanse; and you must press them to this, drive them up to it. And when they do really *trust* God for a full salvation, you will see the difference in them.

20. Are not seekers after Holiness like seekers after pardon, much hindered by looking at their feelings?

Yes, they are; and you must always be on your watch against this hindrance also. Get them off from looking at themselves and their feelings to looking to God. You cannot too plainly and repeatedly press upon their attention that *it is God that saves*: that their work is to *trust God*, and that it is *God's work* to save them—that they must *believe first*, and *feel afterwards.*

21. Is it important that the soul should distinctly apprehend the fact that it is God that cleanses, and that faith and consecration are only conditions upon which God works?

Yes; it is very important that the soul should apprehend that it is God that saves—that consecration and faith are the conditions on which God's saving, sanctifying grace is given.

Section 20.—SANCTIFICATION.

OBJECTIONS.

1. You will have observed that Christians do not ordinarily live in the enjoyment of this blessing. How is this?

They do not know anything about it. It is seldom, or never, even mentioned from the pulpit, or written about in religious papers or magazines. Very few people possess, and, therefore, very few people profess it or talk about it. Consequently, the religious world is in all but *total darkness* on the subject.

2. But how is it people do not see this doctrine in their Bibles, when there is so much about it there?

Because, from their childhood, they have been taught that it is *impossible* to *live* without sin; and all the passages which teach the contrary have been explained away—that is, they have been shown to mean something quite different.

3. Are not many very zealous Christians strongly opposed to this doctrine?

Yes, bitterly so. On no topic do they get more readily positive or angry than when arguing in favour of the continued existence of a little sin in their souls.

4. How do you account for this strong feeling of opposition to so precious and God-honouring a truth?

One reason is, because the Christians whom they know do not themselves profess to enjoy it, and say positively that it cannot be attained in this life by anyone else.

5. How do you prove this objection to be groundless?

By showing that what God has *commanded and promised* in the Bible is the *standard* of experience for Christians, rather than the *attainments* of His professed people. I am to measure myself by what God *says*, and not by what His unfaithful followers *do*.

"To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them."—*Isaiah* viii. 20.

"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise."—2 *Corinthians* x. 12.

6. What other objection is brought against this doctrine?

Objectors confound it in their own minds with erroneous and conceited notions of Sinless Perfection, and, without stopping to enquire and discriminate, they fight professions which have no existence in fact.

7. Are there other objections?

Yes. Others hastily reject it because two or three isolated passages of Scripture, taken from their explanatory connections, seem to contradict the experience. The principal proof of objectors is 1 *John* i. 8.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

8. But what does John mean when he says, in the passage referred to, "If we say that we have NO sin, we deceive ourselves, and the truth is not in us"?

This passage has two interpretations. and is applicable to two different characters:—

i. It means that if a man should say, as people frequently do, that he is *not* a sinner, that *he* has never done wrong, and *has nothing* to be forgiven, and,

therefore, does not *need* a Saviour's blood, such a man denies that which every man *feels* in *his heart* to be true —namely, that he is, by nature and practice, a *sinner*, needing mercy; and, *in this denial*, he proves that he is *self-deceived*, and that the *truth is not in him*.

ii. This passage is also descriptive of, and applicable to, those who, while *acknowledging* that they are *daily* and *hourly committing* sin, yet delude themselves with the notion that their sins are imputed to Christ, and not charged to them. By this they mean that, no matter how *worldly*, *selfish*, or even *devilish* they may actually be, their sins were so dealt with by Christ that they are not imputed to *them*, and that, therefore, while full of sin, they are WITHOUT SIN.

Actually, this doctrine is known as perfection in Christ; and it states that when God looks at His children, He looks at them through His Son, and cannot, or does not, or will not *see* their *sins*, neither does He take any *account* of them, nor hold them *responsible* for them; that He (God) looks at them, not as *they are*, but as *they ought to be*, and deals with them accordingly. Now, John says in this text, to those who hold these views, "If any man say he has no sin, when he is actually committing sin; or if any man imagine that when *he* commits sin, it is not *he* that doeth it, but some other nature within him, and that God will not hold him accountable for it; or if in any other way he says he is not a sinner, *when he is, he deceives himself, and the truth is not in him.*"

9. But what is the true meaning of this passage?

The meaning has been already stated—that if persons *say they are righteous while living in known sin, they*

deceive themselves; but that if they confess their sins God is faithful to His own promise of salvation, and just to His Son, who bought it with His blood, to *forgive* us our sins, and to *cleanse us from all unrighteousness.*

10. If all a man's sins are forgiven, and all his unrighteousness is cleansed away, will there be any left?

No; certainly not.

11. Then a man so forgiven and cleansed is without sin?

Yes; *without sin.*

12. Can God keep him without sin?

Yes; He has promised to preserve him blameless to the day of His coming.

13. What other objections are made to this doctrine of holiness?

Objectors say they have never seen a holy person—that is, one who lives *without* sin.

14. What reply would you make to this?

I should say:—

i. That I was afraid they had not chosen as their associates those who believed in the possibility of being holy on earth, and, therefore, they were not likely to meet with many who had attained holiness; and—

ii. I should say that I was afraid that, if they *had* met with a sanctified soul, their prejudices had prevented them recognising him as such. We see the power of prejudice in the case of the Scribes and Pharisees, who, when they saw the Saviour, who, unquestionably, was without sin, yet said of Him, "He hath a devil."

15. When people say, "Show me a holy person, and then I will believe the doctrine," what do they usually mean?

They are generally influenced by the same feelings as actuated Herod, who sought the young Child, Jesus, not to believe on Him, but to kill Him. If you presented them with the very character they asked for, their first business would be to pull him to pieces.

16. Are there any other reasons which seem to account for the ignorance and opposition so prevalent with respect to Holiness?

In some cases, it is the result of judicial blindness. That is, God has given them up to their own delusion, that sin is a *necessity*, and they really believe their own lies. Somewhere back in their history they have been brought face to face with the fact that Jesus saves His people from their sins. They have come to the verge of the Canaan-land of perfect love and holiness, and because they were not willing to comply with the conditions, and so go up and possess the good land, they have been driven back into the wilderness, and given up to perverseness and blindness and unbelief on the subject.

And there is no doubt, seeing how antagonistic holiness doctrines and holy people are to the reign and power of Satan, that he hates them, and, therefore, inspires and stirs up, wherever he has power, special bitterness and opposition, both to the doctrine and those who profess it.

17. What is the best advice to give these and all other objectors?

Recommend them to make the full consecration of themselves to the service of God, promising to obey whatever light He shall give them, telling them that if they will do so, they may rest assured that the Holy Ghost will lead them into *the truth* on the subject.

Section 21.—SANCTIFICATION.

THE FRUITS.

1. Are there any fruits of the blessing of Sanctification by which its possession can be readily tested?

There are fruits by which the possessor of the blessing may confirm his confidence that he has it, although in the case of those who lived a devoted life before attaining it, there may not appear to be a great difference to other people.

2. What are some of these fruits?

i. There is perfect peace in the soul, which is only enjoyed by those in whose souls all controversy with God has ceased.

ii. Generally speaking, there is a great deal of joy, and often periods of heavenly rapture.

iii. A simple, constant trust in God with regard to the expectation of great spiritual wonders and blessings.

iv. A perfect and hearty agreement with the will of God as to all we must do or bear.

v. Great tenderness of heart towards God and man, with watchful eagerness to serve both to the uttermost.

vi. An all-absorbing devotion to the love and service of God, destroying all love of worldly pleasure and ambition.

vii. A special and complete victory over every sinful besetment, passion, or habit which has been a cause of sin before, and usually perfect deliverance from the besetment itself.

3. Are there any special fruits of Sanctification commonly noticed amongst the Soldiers of The Salvation Army?

Yes, for these having had special light before upon certain points of duty in which they had been found wanting, are now remarkable for their faithfulness in those matters. For instance—

i. The use of tobacco and of worldly articles of dress or ornament is at once given up, as are, also, all worldly companionships or associations.

ii. In the wearing of The Army's uniform or badges, whereon there has been any hanging back before, there is now the greatest willingness to conform to all Army regulations for Christ's sake.

iii. Those who have been backward in attending or unwilling to speak at the outdoor meetings, or negligent to any other duty, are now not only willing but eager to do all they can.

iv. Those who have before given trouble by their light and trifling conduct, evil-speaking, jealousy, or unkindness to comrades, are now serious, earnest, humble, and kind to all.

4. Are there any other special fruits of Sanctification noticed in the Officers of The Salvation Army?

Yes; for it is impossible to be an efficient Officer without the enjoyment of this blessing. Almost every Officer has, at one time or another, possessed it, too; so that those who do not possess it must be in a fallen condition, and more or less wretched and untrue. Therefore—

i. Sanctified Officers show a real hearty interest in all they do, which is impossible for anyone who is doing what is customary without a *whole heart*.

ii. They will show a real, careful, earnest love to all their people, without partiality or respect of persons.

iii. They are full of brotherly love to all other Officers, esteeming others better than themselves, and willing that others should be honoured equally with or more than themselves.

iv. They prefer, in every way, the interests of The Army to their own ease and advantage, and are, therefore, always to be relied on to carry out orders, or whatever instructions they may receive, without grumbling or hesitation.

v. They are able calmly to trust in God amidst difficulties of every kind, restlessly to push on after victory, and humbly to remain child-like amidst the greatest success.

vi. All their life, in private as well as in public, proves that they are really living for God alone, their whole manner tending to draw everyone around them nearer to God and to self-sacrifice for Him.

Section 22.—BACKSLIDING.

1. What are your views on the subject of Backsliding?

I believe it is possible for those who have been truly converted to fall away and be finally lost.

2. How do you prove this?

From our own feelings on the subject. We all have an inward conviction that if we neglect to watch and pray and obey God in everything, we shall grieve the Spirit of God, and be in danger of falling into sin and making God depart from us.

3. How else do you prove this?

The exhortations given to saints in the Bible to persevere in goodness prove it. In these exhortations God makes known to us that our final salvation is made to depend on our continued obedience and faith; and that if we cease to comply with these conditions we cannot expect Him to continue unto us the blessings and enjoyments of salvation.

"But he that shall endure unto the end, the same shall be saved."—*Matthew* xxiv. 13.

"So run that ye may obtain."—1 *Corinthians* ix. 24.

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—*Hebrews* iii. 14.

"Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it."—*Hebrews* iv. 1.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—1 *Peter* v. 8.

"Be thou faithful unto death, and I will give thee a crown of life."—*Revelation* ii. 10.

4. Is there any other argument drawn from Scripture which proves the possibility of backsliding.

Yes, the warnings of the Bible prove the possibility of falling from God, and, after knowing His love, being sent to hell. If there were not this possibility, these passages would be altogether unnecessary. The holy men who wrote the Bible must have seen the great danger of falling away.

"When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."—*Ezekiel* xviii. 26.

"Ye are the salt of the earth: but if the salt have lost his savour wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."—*Matthew* v. 13.

"Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it that it may bring forth more fruit. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast *them* into the fire, and they are burned."—*John* xv. 2 and 6.

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off."—*Romans* xi. 22.

"Behold I come quickly: hold that fast which thou hast, that no man take thy crown."—*Revelation* iii. 11.

5. Is there any other argument?

Yes, the terrible descriptions and examples of apostacy given in the Bible prove the possibility of it. If it had been impossible to so fall from grace as these passages describe, it is simply more than useless to insert them in the Bible.

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."—1 *Timothy* i. 18.

"But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire."—2 *Peter* ii. 22.

"For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh *day* from all his works. And in this *place* again, if they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief."—*Hebrews* iv. 4-6.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—*Hebrews* x. 26-29.

Also read the history of Ananias and Sapphira as given in *Acts* v. 1-11.

Section 23.—FINAL PERSEVERANCE.

1. Do not many people entertain views quite different from those described in the last Section?

Yes. They say that a person once truly saved can never be lost; and they call this doctrine Final Perseverance.

2. Do they mean by Final Perseverance that every saint will finally persevere in Holiness, and so be finally saved?

Oh, dear, no! They mean that every saint will be finally saved, whether he persevere in holiness or no. That is to say, although he shall backslide ever so often, which they admit he is all but certain to do, if he has been truly saved he will certainly be restored in the end, and taken to heaven.

3. What are the arguments usually relied on to prove this doctrine?

i. It is said that, at the new birth, another soul, or nature, is born into the regenerated person, which they say is the child of God, and which can never be sent to hell. This view is answered in Section 13.

ii. They support this doctrine by all those texts which speak of the *security* of faithful saints; such as—

> "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand."—*John* x. 27, 28.

4. What is the real meaning of this passage?

It means that Jesus Christ's true disciples know Him, and He knows them, and they follow or are faithful to Him, and that He gives these FAITHFUL FOLLOWERS eternal life when this short life is over, and that they

shall never perish. The text means just the same as that which says, "Be thou faithful unto death, and I will give thee a crown of life," and this is just what we mean; but it cannot, anyway, be made to mean that He gives eternal life to those who don't and won't follow Him, because He says just the contrary to this over and over again. He says He has no pleasure in them that draw back, and that He will spue the backslider out of His mouth.

5. What other text do they quote?

"He that believeth on the Son hath everlasting life;" by which it is argued that if a man *once believe*, he thereby performs an act that secures to him *everlasting* life, come what may.

6. What is the meaning of this passage?

The words, "He that believeth on the Son," really mean *he that keeps on believing** on the Son, making it clear that if he *does not keep on believing*, he will not keep on *having or receiving* eternal life.

7. How is it that so many mistakes are made in these and similar passages?

Because people do not observe that the promises of the Bible are made *not* to particular *persons*, but to particular *characters*. For instance, God may agree to give eternal life to those who are His sheep, who are faithful, who persevere, while He condemns, in the plainest and strongest manner, those who cease to be His sheep by proving unfaithful to their trust, and by going back from following Him.

8. What other argument is brought in favour of Final Perseverance?

The argument grounded on the doctrine of *Election*, answered in Section 8.

* This is the true interpretation of the Greek (see Dean Alford and the Greek scholars).

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Section 24.—DEATH AND AFTER.

1. What happens to the Salvation Soldier at death?

If faithful to God and The Army, he dies like a hero in full triumph, surrounded by his converted family and sympathising comrades, and supported by his glorified Saviour.

2. What happens to him after death?

His comrades give him a triumphant funeral; while the story of his holy life and happy death stimulates his comrades to carry on the fight more desperately than before, and leads a number of souls to give themselves to God.

3. BUT WHAT BECOMES OF HIS SOUL?

His glorified spirit enters Heaven the moment it leaves the body, and is welcomed by God and the angels and the blood-washed Soldiers with whom he fought below. In Heaven he is doubtless employed in some service for the King, for which his military training on earth has specially qualified him.

4. But what becomes of the body after death? Does that live again?

Yes; at the morning of the resurrection, the bodies of the saints are raised and made perfect and re-united with the soul, from which they were separated at death, and then, perfectly redeemed from all the consequences of sin, the glorious service of God is engaged in for ever. Even so the bodies of sinners, raised at the same time, and re-united with the spirits that were their companions

in sin on the earth, will share the punishment from which they would not allow God to save them.

5. But is there not some difficulty in explaining how this resurrection can take place?

Yes, a *great* difficulty; but any difficulty in either *explaining* or *understanding* it does not affect or alter the *fact*. There is a difficulty in explaining and understanding *how* a grain of wheat can fall into the earth and *die*, and *live again*, and *then spring up* in beauty and perfection; but there is no denying the fact.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit."—1 *Corinthians* xv. 42-45.

6. What are your views of the Judgment Day?

That in the end of the world there will be a general judgment of all mankind, when the righteous will be acknowledged, vindicated, and rewarded, and the wicked will be discovered and condemned and punished.

7. Will the world be destroyed at that time?

Yes!

8. What does The Army believe on the subject of the Second Coming of Christ?

We believe that in the end of the world, Christ will come again, even as He went away, according to His own words, that is, "in the clouds of heaven, in the glory of His Father, and with all His holy angels."

"The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 *Corinthians* xv. 52.

9. But what is the view of The Army on the subject of the Second Coming of Christ TO REIGN PERSONALLY ON THE EARTH?

It does not pretend to determine a subject on which there has been, and is still, so much difference of opinion. But we incline to the opinion that He will not come till the last day of judgment, and rejoice to know that, should He come before then, it will be so much better than our expectation.

10. What are your views about Heaven?

That God has somewhere a glorious world to which He intends, in the end, to bring all His faithful soldiers, where they will be holy, useful, and happy for ever and ever.

> "In my Father's house are many mansions: if *it were* not *so*, I would have told you, I go to prepare a place for you."—*John* xiv. 2.

Section 25.—HELL.

1. Do you believe in Hell?

Yes, all the time.

2. What do you understand by Hell?

The place of punishment into which God consigns the wicked after death.

3. Do you believe that this punishment will last for ever?

Yes, *for ever*.

4. Are there not some who deny the unending character of this punishment?

Yes; two different denials are given.

5. What are they?

One class of people believe that though men are sent to hell at death, or some time after death, yet that the punishment has such a reforming effect upon them that they get saved in hell, and made fit for heaven, and, in the end, are taken there; so that, at last, the Devil and all the lost souls meet with the unfallen angels and the blood-washed saints before the throne. This is called the restoration theory.

6. What objections have you to this doctrine?

i. It is in direct opposition to the Bible, which declares "All manner of blasphemy and sin against the Son of Man shall be forgiven, but whoso blasphemeth against the Holy Ghost, it shall not be forgiven him, *neither in this world nor in the world to come.*"

"He which is filthy, let him be filthy still: and he that is righteous, let him be righteous still."—*Revelation* xxii. 11.

ii. It makes the torments of hell to be more efficacious in saving and purifying sinners than the blood of Christ and the strivings of the Holy Spirit, and is therefore in direct opposition to the Saviour's words, when He said, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—*Luke* xvi. 31.

7. What is the other view which denies that the punishment of Hell is everlasting?

The other class of objectors say that, after a certain period of punishment, the soul is annihilated—that is, *destroyed.*

8. Is not this doctrine false?

Yes, decidedly.

9. But how can you prove that the punishment of Hell will last for ever?

Because all orthodox Christians—that is, those who really believe in the Godhead and Atonement of Jesus Christ—have always believed so; and we do not think that the Holy Spirit, whose business it is to keep the church of God right in doctrine, would have allowed them to be in error all this time on a subject so important.

10. What other argument have you for this doctrine?

Because it is a plain doctrine of the Bible.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone which is the second death."—*Revelation* xxi. 8.

"The smoke of their torment ascendeth up for ever and ever." *Revelation* xiv. 11.

"And shall be tormented day and night for ever and ever."—*Revelation* xx. 10.

11. Are there any other arguments?

Yes, the very same language used by the Holy Spirit to describe the duration of the happiness and joy of the saved is employed to describe the duration of the punishment of the lost.

> "And these shall go away into everlasting punishment: but the righteous into life eternal."—*Matthew* xxv. 46.

Section 26.—THE BIBLE.

1. What is the meaning of the word Bible?

It means THE BOOK—that is, the Book of books; others are only books, but this is "*The Book*."

2. Explain what you mean when you say that the Bible is the Word of God.

We mean that God has caused His mind on the subject of our *deliverance*, *duty*, and *destiny* to be written and preserved in this volume, so that this book really contains the statement of His judgment and will concerning mankind, and is, therefore, the Word of God, or the revelation of His mind on the subject.

3. But how does the Bible reveal the mind of God?

Because it contains—

i. A large number of messages sent directly by God to men, in bygone times, through the medium of the prophets and apostles, and, indirectly, through them to *us* and *all* whom they may concern.

ii. The histories, biographies, and facts of the Bible reveal exactly how God feels to people in similar circumstances, and are, therefore, a revelation of the mind of God.

iii. This is specially true of the life, death, and teaching of Jesus Christ.

iv. The Bible is full of God's thoughts about all the possible conditions of man in time and eternity.

v. Because it was written directly under the direction or inspiration of God's Spirit.

> "For the prophecy came not in old time by the will of man; but holy men of God spake *as they were* moved by the Holy Ghost."—*2 Peter* i. 21.

4. In what way did this direction or inspiration enable these men to write the Bible?

The Holy Spirit not only preserved these holy men from *mistake*, and enabled them to write the *exact truth* concerning the facts they record, but also enabled them to *communicate* the *mind* and *will* of God to us.

5. What evidences have you to show that the Bible is Divine, beyond the claim to inspiration of the writers themselves?

The *character* of the book proves this—

i. The PROPHECIES it contains of events which came to pass hundreds of years after they were written.

ii. The MIRACLES it records, performed by the writers and by others in conjunction with them.

iii. The high MORALITY taught all through it.

iv. The CLAIM made in it of its own INSPIRATION.

v. The REVELATION it makes of the future.

vi. The STYLE of the book, so different from that of any other.

vii. The INFLUENCE of the teaching of the book on all individuals and nations who have in any form accepted it.

viii. The book must have been written either by *bad* or by *good* men.

Bad men could *not* have written such a *good book*, if they *would*; and they *would not* have written a book which so *condemned* them, here and hereafter, if they *could*.

Good men would *not* have written a book which they *knew* to be *false*, claiming all the time to be inspired by God.

Therefore, it must have been written by *good* men, who were themselves the personal witnesses, in nearly all cases, of the wonderful miracles they record, any one

of which is a sufficient and unanswerable argument for the divine origin of the whole.

6. Is the knowledge and belief of the words of the Bible taken alone sufficient for a man's salvation?

Oh, dear, no! The Bible is but a means to an end. It is simply God's message to men, telling them that if they *seek*, *trust* and *obey* Him they shall be saved, sanctified, and glorified.

7. How am I—a Salvation Army Soldier—to make the best use of my Bible?

i. Read it on your **knees.**

ii. Read a little at a time.

iii. Read in faith, believing every word you say.

iv. Depend on the Holy Spirit to reveal the real meaning to your soul.

v. Commit the most practical portions to *memory*.

vi. Explain what you read to the people in *words* and with *illustrations* that they can understand.

8. Do not some people set a false value on the Bible?

Yes, some *undervalue* it, and, in consequence, neglect to *read* and be *governed* by its teaching; while others *over-estimate* it by regarding it as the *only* way in which God speaks to man.

9. Does God communicate His will to men in any other way than through the written Word?

Yes. He speaks *directly* to the heart by His *Spirit*, and by *His Spirit* also *through one* man *to another*.

10. How could you show this?

In two ways—

i. It has been His custom from the beginning to raise up prophets who shall directly convey His wishes to men.

ii. The Saviour promised that the Holy Spirit, the Comforter, should be given to His people to lead them into all truth!

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."—*John* xiv. 16.

11. Does this promise apply to us, and may we expect its fulfilment?

Certainly we may. The notion that the fulfilment of this promise was confined to apostolic times is one of the greatest mistakes ever made. It is therefore wrong and misleading to argue that we have no other way of ascertaining the mind of the Spirit concerning our own salvation, or our duty to our fellows, except through the *written* word. And it is one great cause of so much *tame experience* in the knowledge of God, and so much *lame effort* to extend the kingdom of God. The *living, active, positive agency of God* is comparatively shut out of the world, and a dead book placed in its stead.

12. What authority has the Bible with The Army?

While we hold that God does, by His Spirit, speak as directly to His people in this age as in any other, still The Army does solemnly and most emphatically regard the Bible as the divinely authorised standard by which all other professed revelations are to be tried, and if any professed revelation speak, and square not according to that standard, such revelations are to be rejected as having no truth in them. Whatever is contrary to the teaching of this Book must be considered false, and thrown overboard.

"To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them."—*Isaiah* viii. 20.

Section 27.—GETTING MEN SAVED.

1. What is the ordinary condition of Sinners when you meet with them?

PREOCCUPIED: that is—
Taken up with the things of the world—
Rebels against God, and—
Condemned to everlasting death.

2. What is your business with them?

i. To secure their attention.
ii. To persuade them to submit to God, and then—
iii. To accept pardon through the blood.

3. How do you go about accomplishing this?

By talking to them publicly, in the open-air and indoors, about their own sin, ingratitude and death; about judgment, hell and heaven; the love of God and the voluntary suffering and death Jesus Christ endured on their behalf; concerning their influence on others, and other similar topics.

4. What do you do then?

Go amongst them in the after-meetings, or wherever you can find them, and converse with them *personally*—press the truth home—if only a little moved, convict them further. Make them feel, have no pity on them until they are willing to give up all and submit to God.

5. But suppose they are not willing to YIELD, although feeling much, and admitting all you say?

Oh, find out, if you can, what is the *hindrance*, and

press them to *give it up*. Show them that it is better to cut off the right hand than, having two hands, to go into hell, into the fire that shall never be quenched.

6. Well, supposing they are willing to give up and be saved, what then?

Bring them out to the penitent-form before the people, and so test them further, and pledge them publicly, and, when there, offer them mercy, and pray with and for them.

7. But if they do not obtain salvation, what then?

There is still something in the way; or it may be, as it frequently is, simply their *unbelief;* in which case, encourage and instruct and help them. Give them texts and explanations and illustrations and songs, and, above all, a lot of sympathy. Make them pray aloud for themselves. Sing words having faith in them. Make them look at the blood, and trust the loving, dying Christ. Push them into the fountain.

8. If they don't get satisfaction, what must be done next?

Never tell them they are saved, if they don't think so. When a man gets saved, God will tell him about it; and then he will not need you to tell him so. But encourage him to go on seeking; urge him to go and deal with God alone, and come again. *Get his address;* have him *visited. Go after him yourself.*

9. What are you to do next, if he gets saved?

Give God all the glory, and get everybody in the place to help you to do it.

10. And what will you do with your convert when you have got him?

Having made him into a Saint, now make him into a Soldier. That is, let him or her—

i. Sign the pledge.

ii. Testify at once to the blessing he has found.

iii. Take his name and address for The Army.

iv. Have him at the open-air the next night, with a badge on.

v. Watch over and care for him as if he were your *own*, and as if you will have to give an account of him at the last day, *which you will most certainly have to do.*

11. Is it not important that sinners should be in real earnest before they are invited to the penitent-form?

Yes; certainly. It is most disastrous to bring people forward who are not, so for as we can judge, in real earnest to be saved.

12. Is it not equally important that the penitents should be properly dealt with when they do come to the penitent-form?

Yes. Let the most experienced people you have deal with them. Speak to them yourself whenever you can. Never be in a hurry; and don't let them go away, if possible, until they are satisfied.

Section 28.—WOMAN'S RIGHT TO PREACH.

1. Is the employment of Women to preach contrary to the express teaching of Scripture?

MOST DECIDEDLY NOT. It is true that there is one solitary passage in Paul's writings which at first seems to favour such prohibition, namely—

> "Let your women keep silence in the churches: for it is not permitted unto them to speak; * * And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."—1 *Corinthians* xiv. 34, 35.

But, rightly understood, this passage simply means that he, the Apostle, thought it a shame for a woman to take any part in the debates which were common in Jewish assemblies at that time, and also in the early churches (See *Acts* xviii. 4-6; *Acts* xvii. 1, 4, 17; *Acts* xv. 5-7), and which are not uncommon now in meetings where the claims of Jesus Christ to be the Messiah are discussed. He thought it better that, rather than she should ask any questions there, or take any part in these unseemly debates, she should ask her husband for the desired information at home; but the Holy Ghost never intended the Apostle in this passage, or in any other, to prohibit preaching and testifying for Christ.

i. Seeing that in the eleventh chapter of the same Epistle, the Apostle lays down the exact dress regulation for women when they do preach.

ii. That under the Old Dispensation some of the most eminent preachers and leaders of His people were women. They were allowed to be even Generals then.—*Judges* iv. 4, 10, 11; 2 *Kings* xxii. 14-20.

iii. That the first Officers He commissioned to carry the message of His resurrection were women—

> "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. * * Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."—*Matthew* xxviii. 9, 10.

iv. That the same baptism of the Holy Ghost on the day of Pentecost was given to women, and the Apostle Peter confirmed their Divine right to preach by quoting the prophecies of Joel respecting them:—

> "But this is that which was spoken by the prophet Joel: * * * * * * * * And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."—*Acts* ii. 16, 18.

v. That they were female "helpers," "yokefellows," "labourers," with the Apostles in the early churches, who preached the Gospel.—*Philippians* iv. 3, *Romans* xvi. 3, 12.

vi. Philip, the evangelist, had four daughters, virgins, that did prophesy (or preach)—

> "And the next *day* * * we entered into the house of Philip the evangelist * * And the same man had four daughters, virgins, which did prophesy."—*Acts* xxi. 8, 9.

vii. Multitudes of women since then, in all lands, have been commissioned by the Holy Ghost to preach the Gospel and lead His people, which commission they have discharged with overwhelming success.

viii. The Holy Spirit in *Galatians* iii. 28 states that there is neither male nor female, but that all are one in Christ Jesus, thereby affirming that, in the privileges, duties, and responsibilities of Christ's Kingdom, all differences on account of sex are abolished—

> "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—*Galatians* iii. 28.

Section 29.—THE GOVERNMENT OF THE ARMY.

1. What is the system of Government in The Army?

It most nearly resembles a military system. Without any intention of imitation on the part of its leaders, in the first instance, the Army government has come to be like that form of human government which has been proved to be best adapted for preserving order and making aggression. It is an Army, and therefore it is governed as an Army.

2. Does our Government offer real freedom to all our people?

Yes, the Army form of government is compatible with the largest amount of personal freedom, in combination with the greatest measure of strength. There is in The Army the fullest liberty to be good and to do good. No religious organisation ever existed on the face of the earth which combined to so large an extent the two qualities of strength and freedom.

3. Does this enable the best of our people to share in the Government?

Yes, most certainly. The government of The Army gives the most absolute certainty that the best and most capable Soldiers will have the fullest opportunities of reaching the highest positions of usefulness and power. To rise in The Army, a Soldier or an Officer has only to prove himself proportionately good and capable. It is really the administration of government by the wisest and best.

4. But has God given any positive direction as to the form of Government for His people?

No. The New Testament does not lay down any precise pattern for the government of the Kingdom of Christ on the earth. Some people say that it does, but they disagree among themselves as to what it is—one denomination argue for one thing, and another for something else.

5. But did not the Apostles and Early Christians all adopt one plan?

No, and, even if they did, it would still be very difficult to prove that, because they followed certain customs, we are in any way under God's commands to do what they did.

6. How, then, has The Army been guided?

The Army has been guided by the Bible. For, though a model government was not originated by God, and made binding upon His people through all following ages, He has caused certain great Principles to be plainly described in the Bible, as fundamental to every form of government which has His approbation; and the government of The Army is in perfect harmony with these Principles.

7. Has there been in the past any Government similar to ours which has had the approval of God?

Yes, the government of The Army actually presents in its main features a strong resemblance to the government of the Jewish church and nation, which we know were originated and approved by God Himself.

8. Are there any advantages in the Army form of government?

Yes, many. Amongst others:—

i. *It is simple.* Everybody understands it. No matter how ignorant people may be on other questions, they can understand the way in which an Army is governed.

ii. *It is powerful.* If several persons wish to do a particular work they must pull together, and it is impossible for them to pull together unless they have rules of action to guide them and certain leaders to obey. In The Army, the best methods for doing the work of God are discovered and printed, and are called Regulations, and the Officers and Soldiers obey them and fight for God under their command.

iii. *It secures unity and harmony.* Where measures and methods are discussed and debated by those who have to carry them out, the result is always delay and often disagreement, and therefore weakness and defeat.

9. Is there any authority in the Bible for this Army form of Government?

i. Yes, this government of The Salvation Army is fashioned after God's own plan for governing men, as revealed in the Bible.

ii. It is like the government of the family, where the father is the head and his directions are the laws. This plan is not only of God's making, but it has His special endorsement in His word, which says: "Honour thy father and thy mother, which is the first commandment with promise."

iii. It is like the plans which God used for the Israelites at different times. For instance, Moses was the General of God's Army in his day: and, later, David and Solomon ruled in much the same way. The government of the early Christian Churches was nearly the same, for it is very probable that Paul was *in fact*, if not *in name*, the General of the Salvation Army of his time, exercising a very similar authority over the churches or societies established by him to that exercised by the head of The Salvation Army now.

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